CERTAINE SELECT DIALOGVES OF LVCIAN: TOGETHER WITH HIS TRVE HISTORIE,

Translated from the Greeke into English

By Mr FRANCIS HICKES.

Whereunto is added the life of LUCIAN gathered out of his owne Writings, with briefe Notes and Illustrations upon each Dialogue and Booke, by *T. H.* Mr of Arts of *Christ-Church* in *Oxford.*

OXFORD,

Printed by WILLIAM TURNER. 1634.

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BRITISH MUSEUM

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TO THE RIGHT WORSHIPFVLL Dr DUPPA, DEANE of *Christ-Church*, and Vice-chancellor of the famous Universitie of *Oxford*.

SIR,

PArdon, I beseech You, this bold presumption, which proceed I confesse from somwhat more than that common duty wherewith all of Vs gladly reverence and respect You: not that I arrogate unto my selfe any interest before others, but confesse my selfe so farre indebted to your favours, that my thankfulnesse cannot willingly omit the occasion of expressing it selfe, although but in a meane and homely manner, unto one, to whom I not only acknowledge, but glory that I owe my selfe. This hath emboldned mee to the dedication of these few Dialogues, which

will I hope, at some of your times of recreation, obtaine a favourable admittance, partly for the generall esteeme of the Author; with whom I know, your yonger studies have beene conversant, and somewhat for the Translators sake, one not altogether unknowne unto you, that to my knowledge truly honoured you, and whom you may better know in this, than many that were well acquainted with him in his life time, in both which respects these Dialogues humbly implore your patronage, as one most able both to judge and defend them, which if you will vouchsafe, and suffer this poore orphane to passe under the shadow of Your favourable protection, I shall account that small paines I have taken in publishing it hapily imployed, the ashes of my deare deceased father highly honourd, and my selfe (if it be possible) more obliged to a perpetuall acknowledgement of Your favours, and profession of my selfe for ever to remaine

Yours in all dutifull observance

TH. HICKES.

TO THE HONEST AND JUDICIOUS READER.

HOr unto any prejudice I scorne either Epistle or Apologie. yet such men will be medling, and though they disdaine perhaps to read, will notwithstanding be sure to judge, and let them: 'tis a faire way of proceeding, as they think, but brings with it the comfort of being common, nor may I expect to escape their good word, though I direct nothing to them, but unto you I stand boũd to give an account of what I have done, and of the reason that incited mee unto it. In briefe then, that principall motive that caused me to publish this Translation, was, to performe herein the pious duty of a surviving sonne unto the deare memory of a deceased father: who as hee was a true lover of Schollers, and Learning, (especially of this kinde) will I doubt not finde favourable entertainment amongst those that are conversant in these studies, and beare affection to the Greeke tongue. Hee was indeed no profest scholler nor tooke any more than one degree in this famous Universitie, having beene sometimes of Oriell Colledge: but yet although hee were taken off by a countrie retirement, hee never lost the true taste and relish that distinguishes men of this education, but rather made continuall improvement of that nutriment which hee had received in his yonger daies, from the breasts of this his honoured mother. His studie or rather his recreation, was chiefly in the Greeke tongue, and of his knowledge herein hee hath left unto the world sufficient testimonies, of which these present Dialogues are a part, and these with divers other things of his performance, being at this time in my custodie,

die, I ſuppoſed I could not do him more right, nor his friends and mine better ſatisfaction (whoſe deſires herein challenge a ſecond motive) than to give them free libertie, and ſuffer him by thus meanes to propagate his owne memorie, which may chance to laſt longer in this ſmall monument of his owne raiſing (or in ſome larger hereafter) than in the hardeſt marble poſteritie can erect him. What I have added here, is not worth ſpeaking of, much leſſe the cenſuring: Onely let mee ſay thus much, to defend my owne innocence from the blacke mouth'd obloquie of ſuch as can ſpeake no other colour, that in the Authors liſe I have not gone about (farre be your charities from ſuch a thought) to acquit him from any of thoſe villanies and blaſphemous impieties wherewith hee hath beene truly charged; but ſo farre to vindicate theſe innoxious workes of his, as reaſon and your owne ſelves muſt needs (I know) allow of in the reſt, I have onely endeavour'd to make the Tranſlator underſtood, as hee the author, wherein I have not thought it much, though perhaps ſome may, to deſcend to the ſatisfaction even of the meaneſt capacities (for to this end was it tranſlated that all might underſtand it) otherwiſe, the Engliſh, would be to many, almoſt as much Greeke as the Originall: and herein if I have done ought amiſſe, when I know it, I ſhall both acknowledge it and deſire your pardon hoping in the meane ſpace that your ingenuous candor will lay the fault where it is due, that is on mee, not the Tranſlator, nor cauſe the worke to ſuffer, if I have any where failed. This I hope will be ſufficient to ſatisfie you to whom I write, unto whom I ſubmit both my ſelfe and this, and ſo reſt, a true lover of yous perſons and honourer of your vertues.

T.H.

Λυκιανὸς εἰς τὸν ἑαυτοῦ βίβλον.

Λυκιανὸς τάδ' ἔγραψε* παλαίατε, μωρά τε εἰδώς.
Μισεῖ γὰρ ἀνθρώπους καὶ τὰ δοκοῦντα σοφά.
Οὐδὲν ἐν ἀνθρώποισι διακριδὸν ὅτι νόημα.
Ἀλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἑτέροισι γέλως.

*Παλαίατε παλαιότε εἰδώς. Homer. Odyss. lib. 7. v. 165.

LUCIAN upon his booke.

Lucian well skill'd in old toyes this, hath writ:
For all's but folly that men thinke is witt:
No settled judgement doth in men appeare;
But thou admirest that which others jeere.

T. H.

Λυκιανοῦ εἰς τὸν ἑαυτοῦ βίβλον.

Λυκιανὸς τὰ δ' ἔγραψε* πάλαιατε, ὠφέλετε εἰδώς.
Μωρὰ γὰρ ἀνθρώποις καὶ τὰ δοκοῦντα σοφά.
Οὐδὲν ἐν ἀνθρώποισι διακρίδην ἐξ ἐνόημα.
Ἀλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἑτέρωσι γέλως.

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T.H.

THE LIFE OF LVCIAN THE SAMOSATENIAN.

WHEREIN,

He is in ſome ſort vindicated from certaine groſſe Aſperſions, heretofore caſt upon him.

THere is a twofold end of ſtudying men. One to attaine the knowledge of our ſelves: for as the eye (a ſayes the Divine Plato*) cannot behold it ſelfe in any other part of the body but the eye: ſo the ſoule, if it will ſee it ſelfe, muſt looke into the ſoule. The other, to gaine ſuch a competent knowledge and underſtanding in other men, as to be able, not onely to make their lives and actions our examples, but to leave them as rules and patterns to them that ſhall come after us. They therefore that profeſſe the latter, had need to bee well verſt, and skilfull in the former: for he that is too ſhort in the knowledge of himſelfe, may be ſoone over-ſhot in his opinion of another. And therefore I have alwayes thought it a bold adventure of thoſe that take upon them to become anſwerable to poſteri-*

a ψυχὴ εἰ μέλλει γνώσεσθαι αὐτὴν, εἰς ψυχὴν αὐτῇ βλεπτέον. *Plat. in 1. Alcibiad.*

tie

tie for other mens lives, seeing there are few or none that have observ'd such an orderly methode of living, as to be able to give any just account of their owne: and can therefore be hardly thought fit, and competent judges of another mans. Written lives, being nothing else but the lineaments of the minde: as the plaine draught, and extremities of a picture are of the body: colours may give it ornament and beauty, but addes but little to the true resemblance: as he then that undertakes to copie out the one, had need to bee well skil'd in the composure and difference of faces; so he that adventures to draw the other ought to bee as cleare sighted in discerning manners and actions. For the least mistake but of the smallest touch or shaddow in a face, alters the shape, and posture of the countenance: and in matter either of life or government, the insertion or omission of the meanest circumstance may give an alteration, and difference to an action.

As for our author now in hand, there is but little trust to bee given to the tracke of former times: for some that have heretofore undertaken to record his life, having drawne three or foure severall persons of that name, some Sophisters, some Rhetoricians, and living at severall times into one Lucian, have not so much wrote his life as made it. In a matter therefore so full of uncertaintie, to avoyde the like errour, in following the doubtfull and various relations of such Writers as give no other reasons for their opinions then their owne authoritie: I have thought best, to gather him out of himselfe, and so, as neare as I can, make the author his owne Biographer. [b] nemo enim quam se quemquam melius novit, vitæ nemo verior testis, &c. First then, for the place that brought him forth, he was borne in [c] Samosata, the Metropolis, and prime

[b] Joannes de Ravenna in rationar. vit. M. S. in Biblioth. Coll. Balliol.
[c] In lib. quomodo scribend. Histor. & in Piscator.

prime Citie of Comagenia, [d] *seated not farre from the river* Euphrates, *in the Country* [e] *of* Syria, *which is* [f] *a region of the greater* Asia, *bordering upon* Palestine *and* Arabia, *so called, sayes* [g] Solinus, *from* Syrus, *the sonne of* Apollo, *and* Synope: *and oftentimes in his writings, he calls himselfe* [h] Syrian, [i] Assyrian, [k] *and the* Syrian *Rhetorician:* [l] *having, when he was yet but a youth, consecrated in the Citie of* Hierapolis *(according to the custome of that Country) the first cutting of his haire to the* Syrian *Goddesse. Howbeit* [m] *at other times he derives himselfe from* Patras [n] *a Citie of* Achaia, *as if* [o] *sayes* Beroaldus, *he would hereby intimate the one to be the place of his nativity, the other of his descent, according to that of* Livie, nati *Carthagine*, oriundi *Syracusis. Secondly for his kindred;* [p] *His Fathers name was* Lucius, *his brothers* Caius, *who as he sayes, was an Elegiack Poet, and a Sooth-sayer. That he was borne but of meane parentage, we may well conjecture,* [q] *his friends not being able to breed him up a Scholler, or to afford him education correspondent to so hopefull a genius, and therefore plac't him with an Vnckle of his by the mothers side, who was an excellent cutter in stone, that hee might learne a trade, whereby to get his living: but there he stay'd not long, for either led by his good fortune, or driven by his hard usage, he soone gave his Vnckle the slip, and became his owne carver, applying himselfe afterwards wholly to his booke. At the length, both friends and meanes failing him at home, he left* Samosata *and went to* Antioch: *where having bestowed some time in the study and practise of the Law, that profession and condition of life either thwarting his disposition, or not answering his expectation, being besides an excellent Rhetorician, he left his Law and betooke himselfe*

d Plin. lib. 2. cap. 104 & l. 5. cap. 24.
e Strabo l. 16.
f Plin. lib. 5. c. 20. Pomp. Mel. lib. 1. cap. 11. Volaterr. l. 11. cap. 8. Herodot. l. 2. &c.
g cap. 57. 58. & Diod. Sic. l. 4.
h In Piscat. in Scyth. & in lib. adverſ. indoct. &c
i In Dea Syria.
k In his accusato.
l In Dea Syria.
m In Asino, & in Pseudolog.
n Herodot. l. 1. & Plin. lib. 4. cap. 5.
o In comment. in octavum lib. metamorph. Apulei.
p In Asino.
q In Somnio.

selfe, and travelling into France, became there a publique professor in that Art: Departing thence he went into Macedonia, where hee gave a full and open testimony of his worth and learning, before a generall assembly of the most able and sufficient persons of the whole country. Having thus after many and sundry perigrinations made himselfe knowne and famous in divers regions, he now began to draw nearer home, and to travell farther into himselfe, for perceiving the Rhetoricians of those times to direct the whole bent and scope of their studies towards their owne ends, endeavouring more the enriching and preferment of themselves then the advancement of vertue and goodnesse: and finding the profession likewise full of many disturbances, deceptions, oppositions, impudences, lies, clamours and infinite other inconveniences, hee forsooke this also, and about the 40th yeare of his age betooke himselfe to Philosophie: When having by great industrie and studie, acquainted himselfe with the severall tenents and doctrines almost of every sect, and finding that they not only crost and contradicted each other in the very grounds and principles of all Arts and Sciences, and chiefly in matter of Religion, and in their conceits and opinions of the Gods; but also, that their lives and practises were nothing at all agreeable to their rules and precepts: hee grew at length into such an utter dislike of them, being himselfe a man that alwayes profest an uprightnesse of carriage, and freedome of speech (as may appeare by those artes which he acknowledges himselfe to be skilld in, and that borrowd name of Parrhisiades) that he bent his style almost wholly against them, and became a sharpe and earnest opposer of the titular and mock-Philosophers of that age: laying open to the world in his writings, by way of Dialogue, after a most

r In Hercule Gallico, & in pro mercede conduct.
s In Herodoto.
t In Revivis-centib.
u In Hermotim.
x In Icaromen. & in Hermot.
y In Piscator.

most pleasant and comicall manner, their avarice, intemperance, ambition, and hypocrisie: and so farre deriding the senseless superstition, and feigned deities of the heathen, that hee thereby got the sirname of [2] Atheos, *or* Blasphemus, *and was commonly reputed a mocker and derider both of Gods and men. They that report him to have beene sometimes a Christian, and that afterwards falling into apostasie, he should scoffingly say, that he got no thing by that Religion, but only the corruption of his name, which was changed at his baptizing, from* Lucius *to* Lucianus, *have not only wrote more then they could justifie, but what is easie enough to bee disprov'd: for whosoever shall reade his booke* de morte Peregrini, *where he layes both the profession of the same Religion, and the falling from it in anothers dish, may soone perceive that hee was never a Christian, and for that speech of his, it must bee found in some worke that these times are not acquainted with, for in all those peeces that are as yet publisht, I am sure there is no such thing to be found. These men therefore are as much mistaken in his life as in his death, reporting that he was torne in peeces by dogges, and producing for both no other authority then themselves. That hee was a most impious blasphemer of our Saviour Christ, and of his sacred doctrine I will not deny: but that his whole workes so much admired and approv'd of by the most learned in all ages, both for wit and language should be therefore utterly banisht from the world, and condemn'd to a perpetuall obscurity, or those parts of him denyed the the light in which there is no such impietie found, but on the contrary, many rules and documents both of vertue and good learning, more then the writinges of* Suetonius, Tacitus, *and other famous authors, who were likewise*

[2] Suidas.

enemies to the Christian Religion, seemes unto men most unjust, and partiall censure. Let us rather account him worthy of equall priviledges at the least with others, who so well deserv'd both of the nation, and age wherin he liv'd: for if we peruse the writings of Philostratus, Laertius, *and others who have commended to posteritie the names & memories of such as have bin famous in precedent ages both for arts and armes, we shall scarce finde any one of this Country, since those ancients,* [a] Pherecydes *and* [b] Isæus, *unto this our* Lucian, *amongst so many writers and Philosophers of that age, that was of any note for learning, and good letters: But from his time, and after the publishing of his notable workes, wee may reade of diverse* Syrians, *as* Iamblichus, Epiphanius, Libanius, *and innumerable others, famous and eminent in all kinde of literature: let no man therefore envy him that honour which his memory deserves, but afford him the due and rightfull acknowledgment of being so happy an example to posterity, and that in so eminent a manner,* [c] *that the most learned, and judicious of all the Greeke Fathers hath thaught it no dishonour to imitate him: Who (if that bee true which* [d] Gilbertus Cognatus *observes) hath taken a good part of one of his Homilies upon S.* Johns *Gospell out of* Lucians Cynicus, *but this I leave to those that shall have a desire to examine it, all which considerately wey'd, may be sufficient, I am perswaded, to satisfie any indifferent understanding, that is not already prepossess't with a resolution of obstinacie, that it is no such impious thing, as some of the rigid censures of these times would perswade us, to make a good use even of the worst Writers, yea and that if occasion serve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with*

[a] Pherecydes *was a* Syrian, *the son of* Badys *and master to* Pythagoras, *he liv'd about the* 59th Olympiade. Diog. Laert. lib. 1. *in the raigne of* Servius Tullius *the* 6. *Roman King.*

Pherecydes Syrus, primum dixit animos hominum esse sempiternos: antiquus sanè, fuit enim in eo regnante Gentili. Hanc opinionem, discipulus ejus Pythagoras maximè auxit. Cic. Tusc. l. 5. Ne Pherecydes quidam ille Pythagoræ magister, &c. Cic. de Divinat. l. 1.

[b] Philostratus de vitis Sophistarum lib. 1.

[c] Chrysostom in 80. Hom. in Joann.

[d] In Elogio Luciani.

with this one testimony of a[e] *learned Father*, Veritas à quocunque dicatur, à Spiritu Sancto est. [e] S Ambrose.

He began to flourish, as is commonly received, towards the later end of the raigne of Trajan, *but compiled most of his workes in the Emperour* Adrians *time who begun his raigne about the yeare of our Lord* 120 [f] *and by whom hee was made* [g] Procurator Principis, *the Princes Procurator in Ægypt, this honor being conferr'd upon him,* [h] *as he saies of himselfe,* μονονυχὶ ἕτερον πόδα ἐν τῷ πορθμείῳ ἔχοντα. *When he was growne so farre in yeares, that hee had (to render the Greeke proverbe by an English one) One foote in the grave. It seemes by that which hee wrote of the* [i] *gout, that hee had some feeling of that infirmitie, which (according to the manner of the Heathen, among whom vices as well as vertues, diseases as abilitie, went alwaies under the patronage of some Deitie) he makes no lesse then a goddesse, and which seeing hee was so much troubled with it, we may by probable conjectures conclude to be*

[f] In pro mercede conduct.
[g] Procurator Cæsaris, vel Principis, est procurator fisci, & rationalis &c Ille autem jurisdictionē habet inter fiscum & privatos, non inter privatos. Cujas. in tit. Dig. de appellation. §. Si quis (nisi forte vicē Præsidis gerat)
[h] *Which honour it seemes* Lucian *oftentimes had, as may appeare in his Apologie* pro mercede conduct. Tacitus *in his life of* Agricola, *styles this office* equestrem nobilitatem. Dio *in his* Rom. Hist. lib. 55. *brings the first institution of it, from* Augustus.
[i] In pro mercede. In Tragopod.

The end of Lucians life.

LVCIAN

The end of Lucian's life.

LVCIAN HIS LIFE, OR OF HIS DREAME.

AFter I had given over going to ſchoole, and was grown to be a ſtripling of ſome good ſtature, my father adviſed with his friends, what it were beſt for him to breed mee to: and the opinion of moſt was, that to make mee a ſcholler, the labour would be long, the charge great, & would require a plentifull purſe: whereas our meanes were poore, & would ſoone ſtand in need of ſpeedy ſupply: but if he would ſet mee to learn ſome manuall art or other, I ſhould quickly get by my trade enough to ſerve my owne turne, and never be troubleſome for my diet at home, if I were placed abroad, neither would it be long before I ſhould make my father a glad man, to ſee mee daily bring home with mee what I had got by my labours. This being concluded upon we begunne to conſult againe what trade was beſt, ſooneſt learned, and moſt befitting a freeman, that would be ſet up with an eaſie charge, and bring in a profitable returne. With that, ſome began to commend one trade, ſome another, as every mans fancie or experience led him. but my father caſting his eyes upon mine uncle (for my uncle by the mothers ſide was there preſent, an excellent workman in ſtone, and held to be one of the beſt ſtatuaries

in all the country) by no meanes, (said he) can I endure that any other art should take place, as long as you are in presence: take him therefore to you (shewing him mee) and teach him to be a skilfull workman in stone, how to joynt them together neatly, and to fashion his statues cunningly: he is able enough for it, and his nature inclinable enough to it: this he conjectured, because he had seene some toies of mine made out of waxe; for I could no sooner come home from schole, but I should be tempering waxe together, and out of it counterfeit the shapes both of oxen, horses, and men, and (as my father thought) hansomely enough, which my masters were wont to whip me for, though now it turned to my commendation: but those kinde of figments put mee in good hopes that I should learne my trade the sooner; and that very day was thought luckie for mee to be initiated into the art, whereupon I was committed to my uncle, and to confesse the truth, not much against my will: for I thought it would prove but a kinde of sport, and that I should be thought a brave fellow among my companions, if I could carve out gods, and pretty puppets, both for my selfe, and those lads I best liked of. But it fell out with mee, as with other yong beginners: for my uncle putting a carving toole into my hand, bad mee therewith to strike a table that lay before mee, softly and gently, adding withall this old proverbe [a] What's well begunne is halfe done: but my ignorance was such, that I smote too hard, and the table burst in peeces: which put him so farre out of patience, that he gave mee hansell in a harsh measure, as I thought, and exceeding the bounds of due correction, insomuch that teares were the proeme of my occupation, and I ranne away as fast as I could, crying out with full eyes, telling how I had been lasht, and shewing the prints which the stroakes had made upon mee, exclaiming upon such crueltie, and adding this of mine owne, that it was onely for envie, lest in the end I should prove a better workman then himselfe: this greeved my mothers heart, and shee railed bitterly against her brother for using me with such extremitie: but when night came

a Hesiod. *in his workes & daies* κλέον ἥμισυ παντός. lib. 1.

came I went to bed, though swolne with teares, and all the night long it would not out of my minde: what I have hitherto delivered, is meerely ridiculous and childish: but now, Gentlemen, you shall heare matter not to be discommended, but what deserves attentive auscultation: for to say with *Homer*,[b] A heavenly dreame seised upon mee, as I slept in the dead time of the night, so directly, that it failed nothing of truth it selfe; for even to this day, after so long a distance, the figures of the apparition sticke still in mine eyes, and the voice of that I heard still soundeth in mine eares, every thing was delivered so plainly and apparently. [c] Mee thought two women laid fast hold on my hands, and either of them drew mee to her selfe with all the strength shee had, and contended so earnestly for mee, that I was almost torne in pieces betweene them: sometimes the one would have the better hand, and get me almost wholly into her clutches: within a while after the other would seise upon me as surely, still scolding and brawling one against another, the one saying I was hers, and she would keep possession of mee, the other answering, it was a follie for her to lay claime to that she had nothing to do withall. Now indeed, the one of them was a homely sturdie dame, with her haire ill-favourdly drest up, and her hands overgrowne with a hard skinne, her garment was tuckt up about her, all full of lime and morter, for all the world such another as mine uncle when he was about his worke: the other was a well faced wench of comely proportion and handsomely attired: in the end they referred the matter to mee, which of them I would betake my selfe unto: and first that sturdy manly drudge begunne with mee in this manner. I, sweete boy, am that art of carving, to which you professed your

[b] Iliad. B. v. 56. *It is the beginning of* Agamēnons *oration to the Greekes, after that* Jupiter *had sent him the dreame.*

[c] *This seemes to be an imitation of that of* Xenophon *in his* 2. *booke of the memorable things of* Socrates, *where* Prodicus *the Cænn brings in a story of* Hercules, *how that being as yet but a youth vice and vertue appeared to him in forme of two women each of them endeavouring to draw him to her selfe. The like relation we may finde in* Dio Chrysostom. *in his* 1. *oration de* Regno, *where* Hercules *is brought by* Mercurie *to the top of an high mountaine where he shewed him sitting in all their majestie, two women, Regalatie and Tyrannie &c. and not unlike to this is that of* Nazianzen, in carmin. de animæ suæ calamitatibus, *and of* Philostratus *in his* 6 *booke of the life of* Apollonius *and* 6. *chap. the like we may see in* Galen in Oratione quâ homines ad bonas artes perdiscendas cohortatur: *where he speakes of the followers of* Mercurie *and* Fortune, *and in divers others.*

selfe an apprentise yesterday, a trade familiar to you, and tyed to your house by succession: for your grandfather (delivering the name of my mothers father) was a carver and so were both your uncles, and by that meanes came to be men of note and reputation: if thou wilt therefore renounce the fopperies and idle vanities that this female would lead thee into (pointing to the other) and follow mee as one of my family, first thou shalt be maintained in a plentifull fashion, thou shalt continue good strength of body, keep thy self evermore free from envie, & never be forced to forsake thy friends and country, & betake thy self to a forrain soile, nor be commended by all men for words onely: disdaine not then the meannesse of my person, nor the baseneſſe of my apparell, for such beginnings had *Phidias*, that carved *Jupiter*, and *Polycletus* who made the Image of *Juno*, and the renowned *Myron*, and the admired *Praxiteles*, who now are honoured as if they were gods: and if it be thy fortune to become such another, thou must needs be famous among men of all degrees, thy father shall be held for a happy man, and thou shalt adde a great deale of glory to thy country. This and much more was babled and blundred out by that art, and hudled one in the necke of another (because she would faine have wrought upon me,) which I cannot now call to minde, for the most is quite out of my remembrance: But as soone as shee had given over, the other begunne in this sort. And I, sweete child, am Learning, which thou hast long beene acquainted withall, and well knowne unto thee, though thou never canst attain the full end and perfection of mee: what thou shalt get by the art of carving, shee hath told thee already her selfe: but take this from mee, thou shalt never be any better then a peasant, and a bodily labourer, and therein must thou repose the whol hope of thy life, which can be but obscure, thy gettings small and simple, thy mind dejected, thy commings in poore, and thou neither able to patronage a friend, nor crie quittance with a foe, nor worthy to be emulated by other citizens, only a meer drudge, one of the common

a The names of certaine carvers.

rasc

raſcalitie, ready to give way to thy better, and waite upon him that can ſpeake in thy behalfe, living the life of a hare: and great luck if ever thou light upon a better: for, ſay thou come to be as cunning as *Phidias*, or *Polycletus*, and worke many wonderous pieces, thy Art will certainly bee commended by all men, but not one that lookes on them, if hee love himſelfe, will wiſh to be ſuch an other as thou: for bee what thou canſt be, thou ſhalt be but a mechanicall fellow, one of a manuall Trade, that hath no meanes to live, but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorable exploits of men of former time: I will make thee know all that hath beene ſpoken or delivered by them, ſo that thou ſhalt have a perfect inſight into all things: thy minde, which is the lordly part within thee, I will beautifie and garniſh with many excellent ornaments, as temperance, juſtice, pietie, clemencie, wiſdome, patience, the love of good things, and deſire to attaine to matters of worth: for theſe indeede are the ornature of the minde that ſhall never decay; nothing whatſoever it be ancient or moderne ſhall eſcape thy knowledge: and by my aſſiſtance, thou ſhalt alſo foreſee what is yet to come: and to conclude, I will in a ſhort ſpace make thee learned in all things divine and humane: ſo thou that art now ſo poore and ſimple, the ſon of a meane perſon, that lately was like to bee put to a baſe and ignoble Art, within a while ſhalt bee emulated and envied by all men, reverenced, commended and celebrated for thy good parts, and reſpected by thoſe that are of an high ranke, both for nobilitie and riches: then ſhalt thou be clad in ſuch a garment as this is (ſhewing mee the mantle ſhee wore herſelfe, which was very gorgeous to the eye) and thought worthy of all honour and pre-eminence: if it ſhall be thy fortune to travell into any forraine place, thou ſhalt never arrive there as a perſon unknowne and obſcure: for I will ſet ſuch markes and tokens upon thee, that every one that ſeeth thee ſhall jogge the next ſtander by on the elbow, and point out his finger toward thee ſaying, This

e Pulchrum eſt digito monſtrari & dicier hic eſt. Perſius ſat. 1.

is the man: if any occasion of urgencie betide thy friends, or the whole Citie, they all shall cast their eyes upon thee: when thou art to make a speech in any place, the whole multitude shall stand gaping to heare thee, admiring and wondring at thee, blessing the powerfulnesse of thy deliverance, and thy fathers happinesse to beget such a sonne: And as it is said of some men, that they shall continue immortall, the same will I effect in thee: for when thou shalt depart this life, thou shalt perpetually converse with learned men, and keepe company with the best: hast thou not heard of *Demosthenes*, what a poore mans sonne he was, and what a fellow I brought him to be? remembrest thou not *Æschines*, the sonne of a Taberer? yet how did King *Philip* observe him for my sake? yea *Socrates* himselfe, though he were bred up in this art of carving, yet as soone as he made a better choice, and gave that trade the bagge, to be intertain'd as a fugitive by me, you know how much he was magnified by all men: and wilt thou forsake men of such excellent worth, such glorious exploits, such powerfull speeches, such decent attire, honour, glory, praise, precedencie, power, authority, commendation for good words, admiration for wisedome, and in leiw of all this, cover thy skinne with a base garment, cast a thread-bare cloak upon thy backe, have thy hands full of carving tooles fit for thy trade, thy face ever more bent downewards towards thy worke, so continuing a sordide, slavish, and abject life, never able to lift up thy head, or to entertaine any manly or free thoughts, but all thy care must bee to have thy worke handsome and proportionable, respecting not a ruish thine owne good, but making thy selfe of lesse value then a stone? Whilest she was yet speaking, I could hold no longer for my life, but rising up, declared my selfe for her, and abandoning that ugly drudge, betooke me to learning with a glad heart, especially when I bethought my selfe of the lash, and the many stripes I received for my welcome the day before: she that was forsaken, tooke it haynously, clapt her hands at me, gnasht her teeth together

f Plutarch *in the life of* Demosthenes.

g Socrates *was the sonne of* Sophroniscus *a Carver, and as some say, exercis'd that Art himselfe: the cloathed Graces in the tower of* Athens, *were thought to have bin of his workmanship: he also exercis'd painting, and made the pictures of* Æsculapius *and his five daughters.* Plin. nat. hist. lib. 35. cap. 11.

against

againſt mee, and in the end, like a ſecond [h] *Niobe*, [i] was wholly congealed and turned into a ſtone: you may thinke it ſtrange, but diſtruſt not the truth; for dreames can produce as unlikely matters as this. But the other, caſting her eye upon me, What recompence ſhall I make thee (ſaith ſhee) for paſſing thy cenſure with ſuch diſcretion? come hither and mount this chariot, (ſhewing me a chariot drawne with certaine horſes, winged and ſhaped like [k] *Pegaſus*) that thou mayſt ſee how many rare wonders thou ſhouldſt have beene ignorant of, if thou hadſt not followed me: When I was got up, ſhe drave away, and ſupplyed the place of a Coachman, and being raiſed to a full height, I looked every way round about me, beginning at the Eaſt, and ſo to the Weſt, beholding Cities, and Nations, and people: and like [l] *Triptolemus*, ſowed ſomewhat down upon the the earth; yet can I not remember my ſelfe what ſeede it ſhould be: only this, that men from below looked up towards me, applauded me, and with acclamations brought me onward to thoſe whom I was to viſite in my flight: and when ſhee had ſhewed theſe things to me, and me to them that prayſed and commended me, ſhe brought me backe againe, not clad in the ſame garment I wore in my voyage, yet I thought my ſelfe apparrelled handſomely enough: and at my comming home, I found my father ſtanding and attending for me, to whom I ſhewed my apparrell and my ſelfe, and what a brave fellow I was returned, giving him a little item withall, how he had been like to have beſtowed me the day before. This I remember I ſaw, when I was little bigger then a boy, and, as I thinke, terrified in my ſleepe with the blowes I had before recei-

h Niobe *was the daughter of* Tantalus, *and wife to* Amphion *King of* Thebes, *who having borne unto her husband ſix ſonnes and ſix daughters, became thereupon ſo proud that ſhee preferr'd her ſelfe before* Latona: *Whereat the Goddeſſe being mov'd with anger, cauſed all her children to bee ſhot to death by her ſon and daughter,* Apollo *and* Diana: *and* Niobe *her ſelfe to be carried with a whirle winde neare unto* Sipylus *a Citie of* Maonia (*which was her native Country*) *and there turn'd into a rocke of marble.* Vid. Ovids Metamorph. *the 6. booke.* *i* *A fit metamorphoſis for her profeſſion.* *k* Pegaſus *was a winged horſe ſprung from* Meduſas *bloud, when her head was ſtrooken off by* Perſeus. *l* Celeus *King of the* Eluſines *having entertained the Goddeſſe* Ceres *when ſhe travail'd in the ſearch of her loſt daughter* Proſerpine, *ſhee in recompence of his liberall hoſpitalitie, not only taught him the art of husbandrie, but alſo nurſed his young ſon* Triptolemus *with her owne milke: and afterwards placing him in a chariot drawne with winged ſerpents, ſent him abroade into the world, to teach men the uſe of corne and ſeed, which as he rode along, he dropt downe and ſtrewed upon the earth.* Vid. Virgil. in Culic.

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ved. But whileſt I am telling this unto you, good god, (may ſome man ſay) this was a long dreame indeed, and ſtuffed with judicious matter. Some winters dreame I warrant you (ſayes another) when the nights are at the longeſt: or it may be the length of three nights, [m] the time of *Hercules* begetting: what comes in his head to trouble us with theſe fooleries, & tell us his ancient apiſh dreames, that are now growne old vvith age? this dull narration is ſtale and out of date: doth hee take us for ſome kinde of dreame readers? Nothing ſo good ſir: for [n] *Xenophon*, vvhen hee reported a dreame that appeared unto him, as hee thought, in his fathers houſe, and other viſions elſe, you know, the apparition vvas held for no fiction, nor hee condemned for a trifler in repeating it, though it were in the time of warre, vvhen his caſe was deſperate, and hee round beſet with enemies: but the relating of it wanted not his fruit. So I, for my part, have repeated this dreame unto you, becauſe I vvould have yong men take the better vvay, and ſticke to learning: eſpecially hee, whom povertie enforceth to a vvilfull neglect of himſelfe, and to incline to vvorſe courſes, ſo depraving the good condition of his nature: for I knovv the hearing of this tale vvill encourage him much, and that hee vvill propoſe mee, as a ſufficient patterne for him to imitate, when hee ſhall conſider hovv poore a ſnake I vvas, and yet affected the higheſt fortunes, and fixed my deſire upon learning, and vvould not be diſcouraged vvith the povertie I vvas then oppreſt withall. And in vvhat condition I am now returned amongſt you, though it be not all of the beſt, yet I hope I am no worſe a man then a Carver.

[m] *He calls* Hercules τριετηρικὸν, (i.) *one of* 3. *nights, becauſe when* Jupiter *begot him of* Alcmena, *hee made that night as long as three, it is a knowne fable in* Plautus *and others.*

[n] Xenophon *relates this dream of his, at the beginning of his third booke of* Cyrus *his aſcent or expedition, that hee thought in his ſleepe, that hee beheld his fathers houſe ſet on fire by lightning, and ſuddenly all of a bright flame: & another in the fourth booke, when hee was incloſed by the enemie.*

ICARO-

ICAROMENIPPVS, OR THE LOFTIE TRAVELLER.

Menippus. BY this account, from the Earth to the Moone can be no leſſe than three thouſand furlongs, where wee tooke up our firſt lodging: from thence upwards to the Sunne, are about five hundred leagues: and from the Sunne to the heigth of Heaven, and the ſublime ſeat of *Jupiter* himſelfe, is as farre as a ſwift Eagle is able to reach in a whole dayes flight.

The occaſion of the Dialogue.

Friend. How now *Menippus*? are you trading in Aſtronomie, and practiſing Arithmeticall concluſions ſo cloſely by your ſelfe? For as I followed after you, mee thought I heard you talke ſtrangely of Suns and Moones, and leagues, and lodgings, and I cannot tell what.

Menippus *was a cynick, in whoſe perſon our Author oftentimes inveighs againſt the Philoſophers of his time.*

Menip. Marvell not good friend, though I talke tranſcendently, and above the pitch of our common region, for I am making a ſummarie computation to my ſelfe of my late peregrination.

Friend. Why, good Sir, did you travell like a *Phenician*, and ſcore out your way by the courſe of the Starres?

The Phœnicians *were very skilfull in Navigation and Aſtronomie:* Plin. nat. hiſt. lib. 5. cap. 12.

Menippus. I tell you no: for my journey lay among the very Starres themſelves.

Friend. O *Hercules*, what a horrible long dreame were you taken withall, that could forget your ſelfe to be aſleepe the travelling of ſo many leagues:

Menippus. Why, friend, do you think I tell you a dream, and came from *Jupiter* but juſt now?

Friend. Say you ſo? is *Menippus* alſo falne downe from *Jupiter* amongſt us?

Menippus. I ſpeake it ſeriouſly: I came but this day from

 that

that very *Jupiter* himselfe, where I both heard and saw matters exceeding all imagination: if you beleeve me not, I am the gladder of it, that my felicitie is not limited within the compasse of credite.

Friend. O divine and Olympicall *Menippus*, how should I, an earthly and mortall creature, distrust a man surmounting the clouds; and, as *Homer* saith, *one of the celestiall societie?* yet I pray thee tell me, by what meanes thou got'st up so high, and how thou comm'st by a ladder of such a length: for I see no such beautie in thy face, that like a second [b] *Ganymede*, thou should'st be rapt up into heaven by an Eagle, to fill out wine to *Jupiter*.

Iliad lib. 5. v. 373.

[b] Ganymede *was the Son of King* Troös, *whom, for his excellent beautie,* Iupiter, *transforming himselfe into an Eagle, tooke up into heaven, and made him his cup bearer, displacing* Hebe *the daughter of* Juno, *because that she, by reason of a fall as shee was attending, had disgrac'd her selfe before all the Gods.*

Menippus. I have found you flouting all this while: and I hold it no wonder though my strange reports be esteemed fabulous: But to accomplish my journey, I neither needed a ladder, nor to be belov'd of an Eagle, for I had wings of mine owne to doe it.

Friend. In this thou hast put downe [c] *Dædalus* himselfe, and deceived us extreamly: for wee tooke thee for a man all this while, and now it seemes, thou art either some Kite or Crow.

[c] Ovid. Metam. lib. 8. Dædalus *to escape the tyranne of* Minos, *made artificiall wings for himself and his Son* Icarus, *and so flew out of* Crete *into* Sicilie; *but* Icarus *flying too high, the waxe wherewith his wings were joynted was melted by the Sun, and so he fell downe into the Sea, which afterward bare his name:* Icarus Icariis nomina fecit aquis. Ovid.

Menippus. Beleeve mee, friend, you are somewhat neere the marke: for that *Dædalian* invention of wings, was also put in practice by mee.

Friend. And how durst thou put thy selfe upon such an adventure, for feare of falling into the Sea, which after thy name might be called the *Menippian* Sea, as the other was called the *Icarian*.

Menippus. I was secure of that; for *Icarus*'s wings were cemented with waxe, which dissolving with the Sunne, he cast his feathers and could not chuse but fall: but my feathers were joynted with no such matter.

Friend. How then? for by little & little thou hast screwed me up, I cannot tell how; to imagine there may be some truth in thy narration.

D *Me*

Menippus. Thus I did, I tooke a good bigge Eagle, and a ſtrong Vulture, and cut off their wings at the firſt joynt: but it would doe better to tell you my whole conceit, from the firſt occaſion, if your leiſure will ſerve to heare it.

Friend. Exceeding well: for I am wholly intent to liſten to your ſtory, and in a longing to heare it all to the end: wherefore of all loves, deny me not; for I even hang as it were by the eares, to harken to your diſcourſe.

Menip. Heare it then: for I ſhould ſhew my ſelfe uncivill to leave a longing friend in ſuch a plight: eſpecially hanging by the eares, as you ſay, to heare it: and therefore thus it was. Pondering ſeriouſlie with my ſelfe upon matters pertaining to this life, I found all things affected by man, to be fooliſh, idle, and tranſitory: I meane, riches honour, powerablenes, and the like: wherefore contemning them all, and all care to attaine them, and propoſing to my ſelfe the ſtudy of things that were truly good, I endeavoured to lift up my head, and to conſider of the whole univerſe in generall, which yeelded matter of much difficultie to my apprehenſion: Firſt, that thing which wiſe men called the world: for I could never finde how it was made, nor who was the maker of it; nor what beginning it had, nor what end it ſhould have. Next, I deſcended to particulars, which brought me into farre greater doubts then I was before: I ſaw the ſtarres ſcattered up and downe the heaven careleſly, I know not how; and I much deſired to learne what matter the Sunne was made of: But the greateſt cauſe of marvell to mee was the Moone, whoſe courſe ſeemed contrary to all reaſon: and the often alteration of her ſhape I thought muſt needs proceed from ſome unknowne and ſecret cauſe: moreover, the ſuddain flaſhes of lightning, the breaking out of the thunder, the raine, the ſnow, the falling downe of the haile, were utterly unexpreſſible to me, and I knew not what to thinke of them: being in this perplexitie, I thought I could not doe better, then to repaire to ſome of theſe Philoſophers for my inſtruction, who I thought were not to ſeeke in the true

The Philosophers desires. knowledge of any thing: whereupon I made my choyce of the best among them, as well as I could guesse at them, by the grimnesse of their countenances, the palenes of their complexion, and the profunditie of their beards: for such men, I was perswaded could best speake deepe points of learning, and vvere best seene in celestiall matters: to them I committed my selfe, and gave them a good round summe of mony in hand, and more I promised to pay unto them, when I should attaine to be my Arts master in these points: for I had an incredible desire to talke like a learned man, and to have an insight into the order & course of all things: *The distraction they put him in.* But I was so farre from being freed by their meanes out of my former ignorance, that they brought me worse out of tune then I was before, every day filling my head with Beginnings, and Endings, and Atomes, and Vacuities, and Matters, and Formes, and I know not what. But that which most of all put me out of heart, was to heare how much they differed in opinions amongst themselves, thwarting, and overthwarting one another in every thing they spake: yet every man would have mee to bee a follower of his, and seeke to draw me to the bent of his owne bowe.

Friend. Strange it is, that wise men should bee at such oddes among themselves, as not to have the same opinion of the same things.

Menip. Beleeve me, friend, I know you could not chuse but laugh to heare their arrogant and prodigious speeches: *Their presumption.* that men confin'd to the earth, of no higher pitch then we that are with them, no sharper sighted then their neighbours dwelling nigh them, nay some of them, either through age or idlenesse, able to see nothing at all, should yet professe themselves to know the uttermost ends of heaven, to measure the compasse of the Sunne, to understand what is done above the Moone, and as if they had fallen from the Starres; describe the quantitie and fashion of every of them; and that they which oftentimes cannot truely

tell you how farre it is betweene [b]*Megara* and *Athens*, ſhould yet take upon them to tell how many cubits ſpace it is betweene the Moone and the Sunne, and to meaſure out the height of the skie, the depth of the ſea, and the compaſſe of the earth: and by making circles and circumferences, triangular, and quadrant dimenſions, and by certaine round orbes, conclude upon the quantitie of heaven it ſelfe: but nothing doth more detect their ignorance and arrogancie, then their owne peremptory ſpeeches about matters, vvhich all men know are to them unknowne: for they will affirme nothing upon likelihood or poſſibilitie, but contend vvith all vehemency, (leaving no place for any other to outſpeake them) and will almoſt take their oathes upon it, [c]that the Sunne is a lumpe of ſome kinde of matter, made red hot with fire: [d]that the Moone is a region inhabitable, [e]and that the Starres drinke vvater by the help of the Sunne, drawing vapours out of the Sea, as with a bucket, and beſtowing it upon them all to drinke amongſt them: but the contradiction of their opinions may eaſily be deſcried by any man, which I would have you take good notice of: and how little reconciliation is to be expected in ſuch contrarieties. Firſt, they varie in their opinions touching the vvorld: [f]for ſome hold, it had no beginning, nor ever ſhall come to have an end: others as confidently affirme it had a maker, and deſcribe the manner of the making thereof. And theſe bee the men I moſt admire, that make ſome god to be the vvorkeman of all things, and yet tell us not from whence he came, or vvhere he ſtood vvhen he vvas about his vvorke: vvhereas, before the creation of the univerſe, it is impoſſible to imagine either time or place.

Friend. Theſe are bold fellowes indeed, *Menippus*, and talke of ſtrange matters.

Menippus. What if you ſhould heare them ſpeake, ſweete friend, of their Ideas and Incorporalities, and how they argue about finite and infinite, a quarell that can never be compoſed: for ſome confine the world to an end, others will

b *A City of Attica little more then* 20. *Italian miles diſtant from* Athens, *ſo named in the raigne of* Carus *the ſon of* Phoroneus *from the temples of* Ceres *which were there, built and ſo called* Pauſan. *in Attic.*

Their contradictions.

c Anaxagoras. Diog. Laert. l. 1.

d Xenophanes.

e Heraclius.

f Meliſſus, *and diverſe others. Hee may ſeeme here to incline more to Atheiſme then any ſect of Philoſophie, but this is ſpoken in the perſon of* Menippus, *and not from his owne opinion.*

Their tearmes.

will have it without end:[g] some give out that there are many worlds, and reprove them that talke as if there vvere but one:[h] another (some quarrelsome companion I warrant him) affirmes warre and falling out to be the originall of things: what should I trouble you to tell you of their gods? for to some[i] a certaine Arithmeticall number stands in steed of a god:[k] others sweare by dogges, geese, and plane trees:[l] some would make a riddance of other gods, and ascribe the government of all things to one alone which drew mee into a great deale of distraction, to heare men hold such uncertainties of the gods:[m] others againe as liberally will allow us gods enough, but they divide them into severall degrees, calling one the chiefe god, and allotting the second place to others, and a third to the last: moreover, some hold opinion, that the godhead hath neither body, nor shape: and some are conceited of it as of a body: againe, all do not attribute to god, the provident disposing of our affaires:[n] for there are some which exempt them from all care, as we do old men from bearing office, bringing them in, for all the world, like attendants in a stage play:[o] others againe, go beyond all these, and will not beleeve there are any gods at all, but leave the world at randome to be carried about without governour or guide: when I heard all this, I could not but beleeve men that spake so bigge words and wore so bigge beards, yet knew not to what opinion to incline, where I might finde such certaintie as could not be confuted by others: and I was directly brought into such a case as *Homer* speakes of: for when I found my selfe many times apt enough to be led by some of them, suddenly a contrary conceipt would draw me another way. This brought mee into such a quandarie, that I despaired to have any true intelligence in these matters upon earth, and thought there could be no better course to cleare my selfe from these uncertainties, then to get mee wings and make a journey into heaven, which I was brought in hope to effect, principally for the vehemencie of my desire, & next by the encouragement of[p] *Æsope* the fable-maker; who made heaven pervious

g Xenophanes, vid. Laert. in ejus vit.
h Heraclytus & Empedocles.
i *The* Pythagoreans.
k Socrates.
l *The* Platonickes, Peripateticks &c. Themistius *the Philosopher, as it is recorded by* Socrates *in his Ecclesiasticall Historie, affirmes that there were above three hundred severall opinions concerning God and Religion among the Heathen Philosophers.* Soc. Eccl. Hist. lib. 4. c. 27.
m *The Poets.*
n *The Epicureans.*
o *Atheists*

* *The motives that caused him to undertake this journey.*
p λογοποιὸς Αἴσωπος, *he is so termed by* Plutarch, *in his* Solon. *but here by* Lucian *meerly in mockerie.*

vious to eagles, nay sometimes to beetles and camels: but to make feathers spring out of my flesh I thought it impossible by any devise I could imagine: yet if I could provide my selfe of wings either of a vulture or of an eagle (for they onely would be able to beare the weight of a mans body) then perhaps my project might proceed to some purpose: whereupon I got mee those birds, and cut off the right wing of the one, and the left wing of the other which was the vulture, as handsomely as I could, and buckling them about mee, fastned them to my shoulders with thongs of strong leather, and at the ends of the uttermost feathers made mee loopes to put my hands through, and then began to trie what I could do, leaping upwards at the first to begin withall, and saying with my armes, lifted my bodie a little from the ground, no higher then geese use to do, when they begin their flight, and keeping my selfe low, often touched the earth with the top of my toes: but when I found by this, that my device was answerable to my hopes, I grew every day to bee more bold than other, and getting up to the top of the Castle, flew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried mee to matters of more eminencie: and beginning my course, sometimes at the Hill [p] *Parnes*, sometimes at Mount [q] *Hymettus*, would flie as farre as to [r] *Gargettus*, and from thence up to [s] *Acrocorinthus*: then over [t] *Pholoe*, and [u] *Erymanthus*, and so to [w] *Taygetus*. When I had thus well practised my selfe in my new profession, and growne so perfect, that I could mount at pleasure, I thought my selfe a chicken no longer, but got mee up to the top of [x] *Olympus*, and there furnishing my selfe with victuales as expeditely as I could, from thence took my [y] way directly towards Heaven: and at the first, the distance made mee somwhat dizzie for a time, but afterwards I endured it well enough: when I was got up

How hee furnished himselfe for it.

He practiseth to flie.

p *A hill in Attica.*

q *A Mountaine in Attica very fruitfull for Bees, where was a Statua of Jupiter, thence called Jupiter Hymettius.* Pausan. in Attic.

r *A hill in Megaris* Thucyd. lib. 1.

s *The top of the Mountain hanging over the Citie* Corinth.

t *A Hill in Arcadia.*

u *A Mountaine in Arcadia.* w *A Mountaine in* Laconia. Pausan. in Lacon. x *A high Mountaine in Greece, bordering on the one side on* Thessalie, *on the other on* Macedonia. Paus. *used by the poets for Heaven.* y *He beginneth his journey.*

as high as the Moone, by making way thorough so many cloudes, I found my selfe wearie, especially upon the left wing, which was of the Vulture: I therefore sate me down upon it to rest my selfe, from thence looking towards the Earth that was beneath me, and like *Homers Jupiter*, sometime beheld the horsemen of *Thrace*, and sometimes the *Mysians*: then if I pleas'd mee, would cast mine eye upon *Greece*, or upon *Persia*, or *India*, out of all which countries I was filled with varietie of rare delights.

Iliad 8. v. 51.

Friend. Tell me that too, good *Menippus*: let no one particular of your travels be left out, but whatsoever came to your view, though it were no appurtenance to your journey, yet let me heare it: for I looke for no ordinary matter from you, but to bee inform'd what fashion the Earth was of, and all that was in it, as you beheld it from above.

Menip. Your expectation shall not faile you, my good friend: for, placing my selfe upon the Moone as well as I could, shee travelled with me in her usuall course, and holp mee to survey the order of all earthly things: and at the first, me thought I saw a very little kinde of Earth, far lesse than the Moone: and thereupon stooping downe, could not yet finde where such Mountaines were, or such a Sea, nor see the *Rhodian Colossus*, or the Tower of *Pharos* (for you must know, the Earth was altogether hid from mee) though now they are eminent, and put up their heads above all other things: At the last, the glittering of the Ocean by the Sunne beames shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to mee, not by Nations and Cities, but all particular sort of persons, Marriners, Souldiers, plough-men, Lawyers, Women, Beasts, † and whatsoever feedeth upon the face of the Earth.

Friend. Nay now, *Menippus*, you have overshot your selfe exceedingly, and contradicted what you said before: even now you were faine to looke narrowly to finde out the Earth, & when the *Colossus* appear'd unto you, you thought it

y *The* Rhodian Colossius *was a statua of brasse 70. cubits high, so that the ships might sayle betwixt his legs: it was the workmanship of* Chares *the* Lyndian, *and when it had stood about 56 yeares, was throwne downe by an Earthquake: this and the Towre of* Pharos *in Ægypt, built by* Sostratus *the* Gnidian, *at the appointment of King* Prolome, *which cost 800. Talents, were reckoned among the wonders of the world.* Plin. nat. hist. lib. 34. cap. 7. & lib. 36. cap. 12.

† Hom. Odys. lib. 11. v. 309.

it might perhaps be some other thing: how came you then upon a sudden to be such a [a]*Lynceus*, as to discerne all that was upon the earth; men, beasts, yea almost the very nests of gnats?

Menippus. I thanke you for your good remembring of me, for what did most concerne me to tell you, I know not how, was by me utterly omitted: for when mine eye had led mee to the knowledge of the earth, and yet not able to see any things else by reason of the distance which my sight could not attaine unto, it grieved me much, and I was in great anguish of minde: and being growne utterly disconsolate, and ready to shed teares for sorrow, suddenly behinde my back there stood the wise *Empedocles*, as blacke as a coale to looke to, and covered cleane over with ashes, as if he had beene broyled in the embers: and to tell you plaine, at the first, the sight made me agast, and I thought some lunarie spirit had appeared unto me: but he said, be of good cheare, *Menippus*, [*]I am no god: take me not for one of the immortall: I am the Physicall *Empedocles*, that tumbled my selfe headlong into the tunnells of mount *Etna*, [b] and was thence cast out againe by the strength of the smoake, and tost up hither, and now dwell in the Moone; and am carried about in the aire as shee is, feeding only upon the dew: the purpose of my comming is to free thee from thy present anxietie, for I know it doth afflict thee much, that thou canst not clearely discerne what is done upon the earth. Kindely done of you, honest *Empedocles*, said I; and as soon as my winges have brought me downe into *Greece*, I will remember to sacrifice unto you upon the tunnell of my chimney; and at every change, will there make my prayers in publike to the Moone: I sweare, said he, by [c]*Endymion*, I come in no such respect;

[a] Lynceus *was one of the Argonauts that went with Jason for the golden Fleece: hee was said to be so sharpe of sight, that hee could looke through a wall, or into the earth, and discover the vaines of mineralls: Plinie sayes that he could see the new Moone in the signe Aries, the 1. day of her chang, & that the name grew thence into a proverbe. Plin. nat. hist. lib. 2. cap. 17.*

[a] Empedocles *the Philosopher flourished betwixt the 80. and 90. Olympiads.*

[*] Homer. Odyss. lib. 16. v. 187. *thus beginnes Ulisses discovering himselfe to his son* Telemachus. Diogenes Laert. in vit. Emped.

[b] *This* Lucian *addes to the story, we reade indeed of one of his slippers that was blowne backe againe, and by that meanes it was guest what became of him* [*] *A very fit altar for such a smoakie Deitie.*

[c] Endymion, *as some have thought, was a great Astronomer, and therefore feigned by the Poets to be beloved of the Moon who was so taken with his beauty as he lay sleeping on mount* Latmos, *that to enjoy his company she left her chariot to be guided by her brother*

onely, it grieved me at the heart to see thee in so great sorrow: but knowest thou any meanes how to amend thy sight and make it better; believe me no, said I, unlesse you, have somewhat that can wipe the weft of mine eyes, for I finde my selfe very dimme sighted: you have no need of any farther helpe, said he, for you have brought that from the earth with you; that can make you see well enough; and what may that bee, said I? Know you not, said hee, that you have the right wing of an Eagle about you? yes said I, but what is the wing to the eye? the Eagle, said he, by farre is the sharpest sighted of all creatures, and only able to looke against the Sunne, and she is thought the royallest, and truest begotten Eagle, that can behold the bright Sunne without winking. So I have heard indeed, said I; and it much repenteth me, that when I undertooke a journey hither, I had not pluckt out mine owne eyes, and put the eyes of an Eagle into my head: for I am now come unperfect, and not royally prepared, but rather as a mis-begotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently to make one of your eyes royall: for if you will but arise a little, and lay aside the wing of the Vulture, and only keepe the other wing on, according to the situation of your wings your right eye shall be sensible of any thing: the other must continue darke doe what you can, because that side is defective: I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turne well enough: for I have noted, that Carpenters, when they would lay their line alight indeed to square out their timber, use to looke but with one eye: And with that word, I did as *Empedocles* had advised me, who by little and little vanished away, and was dissolved into smoake. When I was wing'd as I ought to be, upon a suddaine a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to bee discerned, wherefore, stouping downewards towards the earth, I perfectly descried both Cities and men, and every thing that was done; not onely

How his sight was cleared.

under the open prospect of heaven, but what was acted in private houses, which men thought could never come to light. There saw I *Ptolomie*, committing incest with his sister; *Lysimachus*, betraying by his sonne; *Antiochus*, the sonne of *Seleucus*, falling in love with *Stratonice*, his mother in law: *Alexander* the *Thessalian*, slaine by his wife; *Antigonus* adulterating his sonnes wife, and *Attalus* poysoned by his sonne: on the other side, I saw *Arsaces* killing his wife, and the Eunuch *Arbaces* drawing his sword against *Arsaces*: *Spartinus* the *Median* by his Guard dragg'd out from a banquet by the heeles, and his head wounded with a standing cup of gold: the like was to be seene done in *Lysia*, and among the *Scythians* and *Thracians*, in the Courts of their Kings, adulteries, murthers, treacheries, rapines, perjuries, feares, and false-heartednesse towards their friends: thus was I occupied in beholding the affaires of Kings. But the acts of private persons were farre more ridiculous, for I beheld them also, and saw *Hermodorus* the Epicure, forswearing himselfe for a thousand Dragmes; *Agathocles* the Stoike, going to law with his Scholler for the hire of his teaching; *Clinias* the Rhetorician stealing a peece of Plate out of the Temple of *Æsculapius*, and *Herophilus* the Cynick asleepe in a bawdy-house: what should I tell you of other men, of whom some were breakers up of houses, some wranglers in law-suits, some usurers, some exactors: indeede the sight was most variable and full of diversitie.

The abominable acts, and tragicall ends of diverse wicked Princes and Tyrants.

The base conditions of sundry Philosophers.

Friend. You have done friendly, *Menippus*, in imparting this unto mee, and I know it could not chuse but give your extraordinary content.

Menippus, To deliver every thing in order, good friend, is altogether impossible, it was worke enough for mee to see it: but the totall of what was done, made such a shew as *Homer described upon *Achilles* shield: in one place were merrie meetings and marriages: in another trialls of suits and courts of justice: here was one sacrificing for joy of his good fortune; and his next neighbour in heavinesse

*Iliad. 18. à v. 480. ad v. 609.

vineſſe and mourning: when I looked towards the *Getes* I saw the fighting, & turning my ſight to the *Scythians* I saw them wandring about in wagons: then caſting mine eyes on the other ſide, I beheld the *Ægyptians* tilling their land; the *Phœnician* trading in marchandiſe, and the *Cilician* practiſing pyracie, the *Laconian* was laſht with whips, and the *Athenian* was going to law: all theſe being in action at one inſtant, you may imagine what a confuſed apparition was preſented to my view: as if many ſinging men ſhould be brought into a roome together, or rather many quiers of ſinging men, and every man commanded to ſing a ſeverall tune, and ſtrive to make his owne ſong good, and with the ſtrength of his voice to drowne the notes of the other. I beſeech you what is your conceit of ſuch a noiſe?

Friend. O *Menippus*, it muſt needs be both fooliſh and offenſive to the eare.

Menippus, Beleeve mee, friend, ſuch ſingers as theſe, are all they that dwell upon the earth: and of ſuch unmuſicall diſcords, is the whole life of man compoſed: and not onely of untunable notes, but of diſproportionable motions, and no man takes notice of it, untill the maſter of the quier drive them every man off the ſtage, and tell them hee hath no more cauſe to uſe them: then all at once are ſtriken ſilent, and ceaſe from that confuſed and diſorderly ſong: but in this variable and diſparible Theater of the world, though all things appeared moſt abſurd and peeviſh, yet I thought I had moſt cauſe to deride them, that contend about the limits of their lands, and take much upon them becauſe they have corne growing in [f] *Sicyonia*, or lands lying in that part of [g] *Marathen* which borders upon [h] *Oenoe*, or are Lords of a thouſand acres among the [i] *Acharnens*: for all Greece in my eye exceeded not the bredth of foure fingers, of which the country of *Attica* was the leaſt part: and I therefore could but conceive how little was left for our rich men to be proud of, when the greateſt landed man amongſt them ſeemed to poſſeſſe ſcarcely the quantitie of an [k] *Epicurean Atome*: then caſting mine eye upon *Peloponneſus*, and in it beholding

d *Hee ſpeakes here according to the cuſtomes, conditions, and imployments of theſe ſeverall Nations.*

e Sicyon *was a city of* Peloponneſus, *betweene* Corinth *&* Achaia. Pauſan. in Attic.

f *A town in* Attica. Thucy. l. 2.

g *A towne on the borders of* Attica.

h Acharnæ *is a towne of* Attica *diſtant ſome 63 furlongs from* Athens. Thuc. lib. 2.

i *The leaſt quantitie that can be imagined.*

beholding the country of [k] *Cynuria*, I remembred how many *Lacedæmonians* and *Argives* loſt their lives in one day for a plott of ground hardly ſo bigge as an *Egyptian* beane: againe, when I ſaw men thinke well of themſelves becauſe they were ſo well ſtor'd with gold in rings and cupboords of plate, I could not poſſibly containe my laughter, when whole [l] *Pangæum* and all the mettalls in it, were no bigger in quantitie then the ſmalleſt ſeede.

Friend. O happy *Menippus*, for injoying ſo rare a ſpectacle! but I beſeech you let mee heare ſomewhat of men and cities, what ſhew thy made when you were ſo high.

Menippus. I am ſure you have often ſeene a ſwarme of emets; how ſome of them trot up and downe: ſome iſſue out, ſome return again into their hold: one carries out filth: another ſnatcheth up a peece of a beane hull, or part of a wheat corne, and runnes away with it as faſt as hee can: to theſe the life of man hath moſt reſemblance: ſome build houſes, ſome affect popularity, ſome authority, ſome will be Muſicians, ſome Philoſophers: and their cities not farre unlike the houſes of emets: if you thinke it a poore compariſon to liken men to ſuch ſmall creatures, peruſe the ancient [m] Theſſalian fables, and you ſhall finde that the [n] *Myrmidons*, a warlike nation had their firſt originall from emets. When I had thus ſeene enough to ſerve my turne, and ſatisfied my ſelfe with laughter at it, I ſet my wings together againe, to take my flight to the habitation of heavenly *Jove*: and had not mounted a full furlong up, but the Moone with a feminine voice, ſpake to mee in this manner; *Menippus*, well may you ſpeed: let mee intreat you to carry a thing from mee to *Jupiter*: what may it be ſaid I, for I will not refuſe you, unleſſe it be heavie: onely a meſſage, quoth ſhee, not offenſive, but a petition, which I would have you preferre in my name to *Jupiter*: for I am weary of my life, *Menippus*, to heare ſo many monſtrous ſpeeches

k *A territory betweene* Argia *and* Laconia, *towards the ſea ſide, about which there was a battle fought betwixt the* Lacedæmonians *&* Argives, *wherein both ſides thought they had the victory.* Thucyd. *lib.* 5.

l *A mountaine in* Thrace *above the* Pierian bay. Thucyd. *l.* 2.

m *Moſt of the ancient fables of the* Greekes *had their beginning in* Theſſalie, *& the countries therabouts.* Plin. Nat. Hiſt. l 4. in procem.

n Iupiter *at the prayer of his ſon* Æacus *King of* Ægina, *an Iland of* Greece, *transformed a great multitude of Ants, which he ſaw in a hollow oake into men, and gave them unto him. Juno having before by a fearfull peſtilence depopulated his whole country. They were called* Myrmidons *from* μύρμηξ, *which ſignifieth in Greeke an Ant.* Ovid Metam.

passe out of the mouthes of Philosophers concerning mee, who it seemes have nothing else to doe, but busie themselves about mee, enquiring what I am made of, and of what quantitie I am, and for what cause I appeare sometimes halfe, sometimes three quarters: some say I am a region inhabitable, some that I hang over the sea like a looking glasse, and every man puts upon mee whatsoever comes in his owne conceipt, nay, they will not allow the very light I have to be mine owne, but say I stole it from another, and had it from the Sunne above, and never will let mee alone, but seeke to make debate and variance betwixt mee and him that is my brother, not satisfying themselves with the opprobrious speeches they have given out against him, whom they make no better then a stone, or some kinde of mettall made red-hot with fire: yet have I seene some villanies abominable and beastly committed in the night time by these men that looke so severely by daylight, and carrie so setled a countenance, that are so grave in their habit, and so much respected by simple men, which I forbare to speake of, because I thought it unmannerly to publish and reveale their nocturnall conversation, or bring their lives as it were upon the stage: for when I found any of thē, either playing the whoremaster, or the thiefe, or occupied in any such worke of darknesse, I would plucke in my head under a cloud, & cover my face, that every man should not see what was acted by old mē, adorn'd with such abundāt beards & carrying such an opinion of vertue and honesty: yet will they never give over to lacerate me with ill language, and abuse me in the highest degree: insomuch, that (I sweare unto thee, by the night) I have often beene in hand to remove my seate further, to avoyde the being subject to their clamorous and chattering tongues: remember to acquaint *Jupiter* with this, and tell him farther, that it is impossible for me to remaine in my region, unlesse he utterly confound these naturall Philosophers, and stop the mouthes of the Logicians, ° blow up the *Stoa*, set fire on the *Academie*, and suffer no more disputations to be held in *Peripa-*

° *Three principall Schooles for Philosophers, from whence as many sorts derive their names,*

tus: so may I hap to live in peace, that am now daily dilaniated and quarterd out amongst them. It shall be done, said I, and so struck up directly towards Heaven, * and had soone lost sight of all that was done either by men or beasts, and within a while, the Moone it selfe began to be lessened, and the Earth was utterly hid from me: then I left the Sun upon my right hand, and taking my flight thorow the Starres, the third day I arriv'd at Heaven. And at the first, thought it my best course, attired as I was, to presse in suddenly amongst them, supposing I should easily rest undiscovered, because on the one halfe I was an Eagle, a fowle, which I knew of old, was very familiar with *Jove*: but afterwards I bethought my selfe, that my Vultures wing could not possibly be conceal'd; wherefore I held it best not to be too bold, but approaching more neere, knock't at the doore: *Mercurie* heard me by and by, and asked my name: which, when I had delivered, hee went back againe as fast as he could, to tell it to *Jupiter*: within a while after I was called in, terribly trembling with feare, and found them all sitting together in the same taking, extreamly vex't with care and anxietie; for my strange adventure put them all into no small perplexitie, deeming all men would dare to wing themselves in the same manner, and doe as I had done. *Jupiter* then with a fierce and truculent aspect, fixing his eye upon me, said: * What art thou for a man? from what Citie commest thou? and who are thy parents? At the sound of his voyce, I was stricken almost dead with feare, and stood like a dumbe man, astonished with the thunder of his words: but in a while, recovering my selfe, I delivered the whole matter to him from the beginning; My desire to bee taught in high points, my repaire to Philosophers for that purpose, the contradiction I found amongst them, my distraction by that meanes, my device thereupon, my wings, and every thing else till my arrivall at Heaven, ultimating my speech with the message from the Moone: whereat hee smiling and clearing his countenance a little, what should wee talke of [p] *Otus* and *Ephialtes*, said hee, when *Menippus* dare

* Odys. lib. 10. v. 98.

His arrivall at Heaven.

The Messenger of the Gods.

* Odys. 1. v. 107.

[p] *Two Gyants the Sonnes of* Aloeus, *that tore up Mount* Ossa *by the rootes, and set it on* Olympus, *and* Pelion *on that againe, that they might by that meanes reach to heaven and fight against the Gods, being but nine yeares old apiece.*

dare put such an adventure in practice? but for the present you shall be my guest: to morrow wee will sit in counsell upon the businesse you come for, and then you shall have your dispatch: vvith that, rising up, he vvent towards that part of heaven, where all things might best be heard, for it was time of day to attend to prayers: and by the way as he was going, questioned me upon earthly matters, vvhat price vvheat was in *Greece*, vvhether the last hard winter did not pinch us shrewdly, and vvhether grasse wanted not more raine: then he askt me vvhether any of [q] *Phidias* vvorkes were now to be had; vvhy the *Athenians* had given over the [r] *Diasia* feast so many yeares, vvhether they intended to solemnise the [s] *Olympian* games, and vvhether the theeves were taken that robbed his temple at [t] *Dodane*. When I had answered him to these questions as I could, but tell me *Menippus*, I pray thee, said he, vvhat doe men thinke of me? that thou art a Lord of soveraigne majestie, said I, and king of all the Gods: O thou dost but jest, said he, for I know their froward dispositions well enough, though thou never tell it. Indeed the time hath been, vvhen I vvas the onely Prophet, the onely Physitian, and all in all amongst them: every streete, every assemblie vvas filled with the fame of *Jupiter*: my temples of *Dodone* and [u] *Pisa* carried away the credit from them all; the smoake of sacrifices ascended up so thicke, that I was scarcely able to open mine eyes for it: but since *Apollo* erected his oracle in *Delphus*, and [w] *Æsculapius* set up shop in *Pergamus*, [x] *Bendis* had her temple in *Thrace*, *Anubis* in *Ægypt*, and *Diana* in *Ephesus*; all the vvorld goeth a gadding after them, there they keepe their solemne meetings, and consent to offer their [y] *Hecatombes*: but I am so far out of date with

[q] Odys. 11. v. 311. *A rare Athenian Carver, and chiefly famed for the Image of* Jupiter Olympius, *which was wrought by him in Ivory, and accounted one of the seaven wonders of the world.* Plin. nat. hist. lib. 7. cap. 38. & lib. 34. cap. 8.

[r] *A yearly feast kept by the Athenians heretofore in the honour of* Jupiter.

[s] *Games and maisteries, as running wrastling, &c. Solemnized every fifth yeare on mount* Olympus, *in honour of* Jupiter, *by which solemnitie the* Grecians *reckoned their yeares, as the 1, 2, or 3. yeare of such an Olympiade.*

[t] *In this place there is a cold spring, into which, if a burning torch be dipp't, it will put it out, but being out before, it will set it on fire.* Plin. nat. hist. lib. 2. cap. 103. [u] *A City in* Achaia. Plin. nat. hist. lib. 4. cap. 5. *He brings in* Jupiter *asking these idle questions, and making this complaint, to shew the vanitie of the Poets and others, who impose such weakenesses and triviall cares upon the Gods.* [w] *The god of Physicke.* [x] *The name of* Diana *amongst the Thracians,* βένδις, ἡ ἄρτεμις θρᾳκιστί Hesych. [y] *A sacrifice of a hundred Oxen, or other Cattell.*

them

them, that they think in honour enough for me, if I be sacrificed unto every fifth yeare in *Olympus*: therefore you may finde mine altars more cold, then either *Plancus* layes, or *Chrysippus* syllogisines: with such talke as this we past away the time, till we came to the place where he was to sit downe and hearken to mens prayers: There were certaine holes in heaven, with little coovers, set upon them in order one by another, like the liddes of wells: and by every one of them stood a chaire of golde. *Jupiter* therefore, seating himselfe in the first, and taking off the cover, gave eare to those that made their prayers to him, and certainly there was great variety and repugnancie in their petitions: for I also stooping my selfe downewards, was made partaker of them, which were to this purpose. O *Jupiter*, that I might be a king: O *Jupiter*, send mine onions and garlike to grow well this yeare: O *Jupiter*, that my father would die shortly: another prayed, O that I might survive my wife, O that my plot against my my brother may be concealed, O that I might prevaile in my suite at law, O that I might get the garland at *Olympus*: the Mariners prayed, some for a North winde, some for a South: The husbandman prayed for raine, and the fuller for Sun-shine: *Jupiter* heard them all, and seriously examined every mans prayers: yet would not give way to every thing was asked, * but some he granted like a gracious father, and some he denied: the righteous prayers he admitted to come up to him through the hole, and laid them on his right hand: the unjust he sent backe againe without their errand, and blew them downe, that they might never come nigh to heaven: yet, at one prayer I perceived he was put hard to it: for two men had made their petitions contrary, and promised equall sacrifices upon performance; so that he knew not which way to encline, but was driven to an Academicall suspence, not able to pronounce certainly of any thing, but like sceptical b *Pyrrho*, referr'd it to further knowledge: When he had done his part at hearing prayers, he removed to the next chaire, and taking off the next cover, stooped

z *Which were onely written, never practised.*

a *An old Logician and quite out of use.*

The vain prayers and petitions of men.

* Iliad. lib. 16. v. 250.

He derides in this the opinion of men in those times, who thought the gods had respect more to the value of the sacrifice, then the will of the offerer.

b *Who of a Painter became a Philosopher, and father of the Sceptick sect who profess no determination, or settled opinion, but a continuall doubting in all things.*

downewards to oathes and protestations, and when he had enough of them, and crusht in pieces *Hermodorus* the *Epicure*, he went to the next seate, and listned to oracles, answers, and auguries, and from thence shifted to the doore of sacrifices, through which the smoake ascended, and brought with it to *Jupiter* the name of every one that offered. When he had done with these, hee was to take order with the winds, and the weather what they should doe: to day let there bee raine in *Scythia*, lightning and thunder in *Lybia*, and snow in *Greece*: let the North winde blow in *Lydia*, and the South winde be still: let the West winde make tempestuous the *Adriaticke* sea, and let some thousand bushels of haile be scattered in *Cappadocia*. When hee had made a dispatch of all, wee went to supper, for it was high time to eate: so *Mercurie* tooke me, & placed me with *Pan*, and the *Corybantes*, and *Attis*, and *Sabazius*: those inquiline and uncompleat Gods, where *Ceres* served us with bread, *Bacchus* with wine, *Hercules* with flesh, *Venus* with [d] mirtle berries, and *Neptune* with fish. I had a tast also by chance of the *Nectar* and *Ambrosia*: for honest *Ganymed*, out of his love to mankinde, no sooner could see *Jupiter* looke another way, but hee would be sure to fit me with a cuppe or two of it presently. Yet, the prime gods (as [*] *Homer* saith in a certaine place, who I thinke had seen them as well as I) neither eate meate, nor drinke wine, but feede upon *Ambrosia*, and tipple one to another in *Nectar*: for their most pleasing diet, is the savour of the sacrifices carried up with the smoake, and the bloud of the oblations which sacrificers power upon their altars: But whilst wee were at supper, [e] *Apollo* plaid upon his harpe, and [e] *Silenus* daunced, the Muses stood up, and sung unto us *Hesiodus* his *Theogonia*, and the first Ode of *Pindarus* sonets, and when wee were all well satisfied, every man went to his rest, to my thinking, reasonable well whittled: but, though men and gods slept all night long, yet I could take no rest, for many thoughts ranne in my head, which kept mee waking, especially, how *Apollo* could live to that

A perjur'd philosopher, see before.

Jupiter disposes of the weather.

c Inferiour gods and of the lowest ranke.

d The Myrtle tree is consecrated to Venus. There was in Rome an ancient altar dedicated Veneri Myrteæ. Plin. lib. 15. cap. 29.

[*] Iliad. 5. v. 341. Hee scoffes at Homers bolde determination.

e Fosterfather, and tutor to Bacchus.

[*] Iliad. 2. v. 1. f Apollo is alwayes pictur'd like a young man without a beard.

age, and never have any beard: or how there should be night in heaven, and the Sunne still resident among them, and feast together with them. At the last I began to nodde a little: But *Iupiter* getting up betimes in the morning caused an assembly to be proclaimed, and when they were all come together, beganne with them in this manner. The cause of my conventing you at this time, is the stranger that arrived here yesterday: I had formerly intended to tell you my minde touching these Philosophers, chiefly incited there to by the Moone, and the abuses shee chargeth them withall, and therefore purpose not to trouble you with any further matter, for there is a kind of men lately spread in the world that are flourishfull, contentious, vainglorious, envious, gluttonous, foolish, arrogant, injurious, and as *Homer* saith, an unprofitable burthen of the earth: these have cut themselves into sects, and deuised many different and intricable Labyrinthes of argumentation, some naming themselves *Stoicks*, some *Academicks*, some *Epicures*, and some *Peripateticks*, with many other more foolish titles then these: and involying themselves within the venerable name of vertue, carry their countenance aloft, and stroke out their beards at length, and traversing the world, under a counterfeit habit, cover most abominable conditions, like our ordinary actors in Tragedies, from whom if you detract their vizards and brave apparell, the remainder will be apish and discover a poore fellow, hired to play his part for a few pieces of silver: they being no better then these, yet live in contempt of all men, and publish monstrous opinions of the gods: if they can draw in a simple yong man, they make vertue the common place of their discourse, and teach them to make intricate and indissoluble arguments, speaking to their scholler continually in praise of patience and temperance, & in detestation of riches & pleasure: but when they are alone by themselves, no such gluttons as they, no such lechers, yea, they will licke up the very drosse of silver: and which is most intolerable, they will be men of no function neither in publike nor private, but a superfluous

Jupiter *calls the gods together.*

His speech against the Philosophers.

Iliad. lib. 18. v. 104. *in the speech of* Achilles *to his mother* Thetis.

fluous kinde of people, * without imployment either in warre or peace: and yet condemne all others, making it their onely practise, with multitude of bitter speeches and reviling termes to abuse other men: Hee is thought the bravest fellow amongst them that can brawle loudest, and hath the most audacious and temerarious tongue to deliver dead reports. If a man should aske one of these fellows, that inforce and straine themselves so farre to exclaime and crie out against others, I beseech you Sir, what are you good for your selfe, and what place in the common weale do you supply? hee must needs say, if hee will say justly, and according to truth, that, to be a sea-man, or a husbandman, or a souldier, or a tradesman, I hold it base: I scorne, and goe in ragges, I wash in cold water, and weare no shoes in winter, yet, like a *Momus*, I can carpe at other men: if a rich man make a feast, or keepe his whore, I will be sure to have a bout with him, and hit him in the teeth with it: but if any deare friend of mine be sicke and diseased, and like to perish for food or physicke, I will not owne him: These be the cattle I complaine of, O ye gods, and the worst among them all, are they that are called *Epicures*: for they be the men that do most abuse us, and goe nearest to the quicke, affirming that the gods are neither carefull of mens affaires, nor respectfull of any thing that is done: it is therefore high time to looke about you, for if this doctrine should once be put into mens heads, you are like enough to starve for hunger: for who will offer you any sacrifice, and looke to be never the better for it? yet likewise all heard by the stranger that came yesterday, what complaint the Moone hath made against them, which I beseech you consider well of, and take such order, as may best tend to the benefit of mankind, and the safetie of your selves: when *Jupiter* had said thus much, the whole assembly was mooved, and cried out suddenly all at once, destroy them with thunder, burne them up with lightning, cast them headlong into hell, into *Tartarus*, answere the gyants: but *Jupiter* againe commanding silence, said, your will shall be performed, and they all with

* Iliad. lib. 2. v. 202. *The words of* Vlisses *to the common souldiers.*

all

all their Logick shall be confounded utterly: but at this present, I can by no meanes take punishment of any man: for you know wee are to keepe holiday these foure next moneths, during which time, I have taken truce with all the world: but the beginning of the next spring those accursed caitiffes shall cursedly perish, by the dismall dint of my terrible thunderdart, (which hee confirm'd with his royall assent) as for *Menippus*, said hee, this doome shall passe upon him, his wings shall be taken from him, lest he should returne a second voyage, and *Mercurie* shall take him this day to set him againe upon the earth: and when hee had so said, he dismist the assemblie: and *Mercurie* taking hold of my right eare, so carried me dangling downe, and on the morrow towards evening, set me in [g] *Ceramicus*: You have heard all, my good friend, all the newes I can tell you out of heaven, and am now going to relate the same to the Philosophers that walke [h] in *Pœcile*.

Iliad. 1. v. 528.

g *A street in* Athens, *so called from* Ceramus *the son of* Bacchus *and* Ariadne. Paus. in Att.

h *A porch or walke in* Athens, *so called for the varietie of pictures wherewith it was adorned (for* ποικίλος *in Greeke signifies variously coloured) In this porch were to be seene these peeces, First the* Athenians *set in battell aray against the* Lacedæmonians *in* Oenoe *a towne of the* Argives. *In the middle wall,* Theseus *leading the* Athenians *in fight against the* Amazons. *In the third place the battell of* Marathon, *in which the* Persians *were overthrowne by the* Athenians, *all pictured to the life, and amongst the rest* Miltiades, Echetlus, *And* Callimachus. Pausan. in Attic.

MENIPPVS, OR THE NECROMANTIE.

Menippus *Ailed welling house, I joy to come in sight*
Of thee againe, being now return'd to light.

Eurip. In Herc. fur.

Philonides. Is not this *Menippus* the *Cynick*? certainly it must needs be hee, or I never saw *Menippus*, but what meane these strange acoutrements? a hat, a harpe, and

a Lyons skinne: I will be so bold as salute him: *Menippus*, well met: out of what climate are you arrived, for you have not beene seene in the city this many a day:

Eurip. Hecub. v. 1. Menippus. *From dead mens cells, and gates of death I come,*
Where hell is seated farre from sight of Sunne.

Philonides. Good god, and hath *Menippus* beene dead, and revived againe, and no body aware of it?

Euripid. *Menipp.* Not so, *Hell gave me entrance though a living man.*

Philonides. What moved thee to take such an uncouth journey in hand?

Menipp. *Youth set mee on, and boldnesse more then youth.*

Euripid. *Philonides.* I pray thee no more of this Tragicke stuffe, but speake thy minde plainly to mee without any Iambickes: what meanes this habit? and what necessitie enforced thee to travell those low countries? I am sure the way could give thee no great content.

Menippus. O my friend,

**The occasion of my journey thither was*
To consult with the soule of wise Tiresias.

* Odyss. 11. v. 163. Vlysses *to his mothers ghost.*

Philonides: Is the man well in his wits? mee thinkes thou shouldst not rappe out verses so roundly to them that come to salute thee in love:

Menippus. Pardon mee for it, honest friend, I pray you: I have beene lately so conversant with *Euripides*, and *Homer*, that my belly is ready to burst with verses: they tumble out of my mouth whether I will or no: but first let mee heare from you how the world goes upon earth, and what men do in the city.

Philonides. Faith, follow the old fashion: they are no changelings: for still they extort with all extremitie, forsweare themselves abominablie, oppresse one another most unconscionably, and get all they can, be it never so basely.

Menippus. O miserable men, and most unhappy: little know they what lawes have past below, and what decrees are there established against rich men: which by [a] *Cerberus* I sweare, they shall never be able to avoid.

a *A three headed dogge that keeps hell gates.*

Philonides. Is it true indeed? are there any new edicts put out

out in those parts, touching matters done here above?

Menippus. Many I assure you, which I may not reveale, nor disclose the secrets of the kingdome, lest a bill of impietie should be preferred against me, to *Rhadamanthus.*

Philonides. Nay, good *Menippus*, for gods sake, let me intreate you, envy not your friends the benefite of your relation: you shall utter it to him that knowes how to keepe counsell, and already initiated in those kinde of mysteries.

Menippus. You enjoyne me a hard taske, which cannot bee undertaken with any great securitie: yet for your sake, I will make bold a little; for it is decreed there, that these rich and well monyed men, that keepe their gold as fast lockt as ever was *Danaë*, ---

Philonides. Nay, good sir, forbeare the decree, till you have told me that first, which I am first desirous to heare; namely, the cause of your journey, what guide you had to conduct you, and then in order, what you saw or heard there: for I know you a man so observant of ratities, that nothing worth the sight or hearing could escape you.

Menippus. I will humour you in this also: for what will not a man doe, importuned by his friend? and first open mine owne conceit unto you, and the occasion that drew me to this descent: for when I was a young boy, and heard what *Homer* and *Hesiodus* had written of warres and hurliburlies that were, not onely among the demi-gods, but even the great gods themselves, their adulteries, their oppressions, their rapines, their dissentions, their expulsions of parents, and their marriages of brothers. I thought all this to bee very well done, and grew into a good liking of it: But comming to mans estate, I heard that the lawes gave precepts contrary to the Poets, forbidding all adulterie, dissention, and oppression: which brought mee into such a distemper, that I knew not what to doe with my selfe: for I imagined the gods would never have beene lecherous, or contentious, if they had not thought well of it, nor the law-makers have enjoined the contrary, if it had not

One of the Iudges of hell.

c The daughter of Acrisius kept close by her father in a brazen tower, but Jupiter comming to her in a shower of gold, lay with her, and begot Perseus. Ovid. Metam. lib. 6.

The occasion of the journey.

Too much liberty used by the Poets in their reports of the gods.

Menippus for satisfaction repaires to the Philosophers.

not beene for our good. Being driven into this kinde of difficultie, I thought I could not doe better, then betake my selfe to those kinds of men vvhom vvee call Philosophers, and become a disciple of theirs, beseeching them to doe what they would with me, so that they would settle mee in some direct and constant course of life. With this intention, I committed my selfe to them, and unwittingly, as the proverbe saith, to shunne the smoake, cast my selfe into the fire: for among them, I found more ignorance and ambiguitie, then ever I was in before: insomuch, that they made me thinke it a golden life, to be an ignorant man still. For some exhorted wholly to pleasure, and onely to prosecute that by all meanes, as wherein felicitie chiefly consisted: another would have us labour continually, and toyle, and afflict our bodies, live beggerly and basely, grumbling at every thing, and railing at every man, and perpetually to have in our mouthes, the olde saying of *Hesiodus*, concerning vertue, and sweat, and the ascent of the height: some would have us despise money, and hold the possession thereof to bee a thing indifferent: others againe, affirme riches to be good. What should I stand now to speake of the vvorld, that daily heard so many contrarieties come from them in arguing about *Ideas*, and Incorporalities, and their Atoms, and Vacuities? and a multitude of such like termes as cannot bee imagined. And, which was most strange, every of them holding opinions as opposite as could be one to another, would produce arguments most strong and invincible to make his partie good: so that if a man should affirme any thing to be hot, and the same to be cold, yet could not for his life hold disputations vvith them, though he knew well enough, that nothing could be both hot and cold together at the same instant; and I found my selfe for all the world like a man in a slumber, sometimes nodding one way, sometimes another: but the worst was, to see the men that taught those lessons, practise the contrary in their actions: they that perswade others to despise money, were most earnest to get it themselves; fall out for money,

Their difference in opinion.

In his workes and dayes, the first book. v. 287.

The strangenes of their termes.

Their obstinacie in arguing.

Their lives contrary to their rules.

money, teach young men for money, and undertake any thing for money: They that ſpeake moſt againſt honour, wrought all the meanes they could to attaine it: & though moſt of them cried out againſt pleaſure, yet in private they applyed nothing elſe. Seeing my ſelfe utterly deprived of this hope, I fell into a greater agony then before; yet, it was ſome comfort to me, (though I were an ignorant, and farre out of the way of truth) that I had wiſe men, and of deepe underſtanding to beare me company. But as I lay waking one night in my bed with thought hereof, muſing with my ſelfe what to doe. I could hit upon no better deviſe, then to take a journey to *Babylon*, to ſome of the Magicians there, that had beene Schollars and ſucceſſors to [d] *Zoroaſtres*, to ſee what they could doe for me: for I had heard they were able with charmes and incantations, to breake open the gates of Hell, and bring any man ſafely thither, and ſend him as ſafely backe againe: I therefore thought it beſt to purchaſe my paſſage thither at the hands of ſome of theſe men, and when I was got in, to ſeeke out [e] *Tireſias* the *Bœotian*, and learne from him, (who was both a Prophet and a wiſe man) what life it were beſt for mee to make choice of. With theſe cogitations, I ſtart up with all ſpeede to prepare for *Babylon*: when I was come thither, I ſoone fell in league with one of theſe *Chaldeans*, a man of profound wiſdome, and rare experience in the Art; for his head was all gray, and his beard of the largeſt ſize, demonſtrating a great deale of gravitie: his name was *Mithrobarzanes*, and after many prayers and intreaties, had much adoe upon any termes to worke him to be my guide: but when the man and I were agreed, hee firſt brought me downe to *Euphrates*, and there for nine and twenty dayes together, beginning with the Moone, from change

His ſecond reſolution.

d *Who was thought to be the firſt inventer of Magicke amongſt the* Perſians, *and was, as* Plinie *cites it from* Eudorus, *ſixe thouſand yeares before the death of* Plato: *it is ſaid that hee lived in the wilderneſſe onely upon cheeſe ſome twenty yeares together.* Plin. nat. hiſt. l. 30. cap. 1. & l. 11. cap. 42. *He is taken by ſome to have bin* Cham *that accurſed ſon of* Noah.

e *A Prophet of* Thebes, *who having beene both man and woman, and ſo had experience of both ſexes, was made judge in a controverſie betwixt* Jupiter *and* Juno, *whether in the act of love received moſt delight, and judging it againſt* Juno *on the womans ſide, was by her ſtrooke blinde: but recompenc'd by* Jupiter *with the gift of prophecie.* Ovid. Metam. 3. Homer *affirmes him to be the only wiſe man among the dead.* Odyſſ. 10. v. 494.

to change, he vvasht me over: and every morning at the Sunne rising, muttered out many mumbling vvords, which I understood not: for they came from him, as from a stammering cryer, that vvants utterance to deliver his proclamations, and therefore huddles them up so thicke, that they cannot be conceived: when the charme was ended, he spet thrice in my face, and so returned, not once looking upon any that met him: our food was nuts, our drinke milke, and hony mixed with wine, and the water of the river [f] *Choaspis*, and our lodging, the greene grasse under the open skie: when I was sufficiently dieted for the purpose, he brought me about midnight to the river [g] *Tygris*: there he purged mee and wiped mee cleane againe, and hallowed mee with a torch, with sea onions, and many other drugges, still mumbling the same charme, as hee was about it, and when hee had sufficiently enchanted mee, hee went round about mee, that no apparition might affright mee, and then returned to his house, bringing mee backe in such case as I was, and afterwards prepared for our passage by water: then did hee attire himselfe in a Magicall vestment, not much unlike to a *Median* roabe, and brought these things to mee, and set this [h] hat upon my head, put a lyons skinne upon my body, and delivered this harpe into my hand, injoyning mee, that if any man asked my name, I should not say I was *Menippus*, but either *Hercules*, or *Ulysses*, or *Orpheus*.

After what manner the Magician prepared him for the journey.

Their meate.

[f] *A river running by Susa, of which water only the Kings of Persia did drink. Herod. lib. 1.*

[g] *A river of Armenia running into Araxes. Plut.*

After what sort hee charmed him.

Pythagoras was of opinion that sea onions being hung over a doore would stop the entrance of all notsame things.

Their attire.

[h] *A Lyons skin for Hercules, a harpe for Orpheus, and a hat for Ulysses, according to the severall habits of these three persons. The two former are commonly knowne, the reason of the latter is this, Ulysses being sent for by the rest of the Princes of Greece to joyne with them in the Trojan warre, feath to leave his wife and yong children counterfeited himselfe mad, and making as if he would goe to plough, yoaked an oxe and a horse together and put upon his head a ploughmans hat, in which habit he hath beene ever since painted.*

Philonides. And why so, *Menippus*, I understand not the mysterie either of thy habit, or of thy names?

Menippus. That may easily be conceived by any man, neither is there any great danger in uttering it, for these persons living before our time, had all likewise descended into hell: and he thought that if hee could make mee carry

any

any resemblance of any of them, I might the better escape the guard of *Æacus*, and passe without controule: for they having seene the like before, might let mee slip by them in this Tragicke habit unsuspected. As soone as the day appeared, wee made to the river to set forwards on our journey where his boat was ready for him, and the sacrifices, and the wine mixed with honey, and other matter fit for ceremonie: all which wee laded, and then entred our selves with sad cheare, shedding plentie of teares from our eyes, and so were carried a long the river, till wee came to the marish or lake, into which *Euphrates* emptieth it selfe: and passing over it, came to a certaine desert countrie, so thicke of woods [i] that a man could see no sunne, there we arrived, *Mithrobarzanes* leading the way: then first wee digged a pitte, and kill'd our sheepe, sprinkling the blood about the pits brimme: after that, the *Magician* taking a burning torch in his hand, muttered no more with a submisse voice, but roaring it out as loud as he could, call'd upon all the spirits and divels in hell, the direfull furies, [k] Nocturnall *Hecate*, and infernall [l] *Proserpine*, adding sundry barbarous and unknowne names of many syllables in length: presently, the whole place wherein wee stood began to stirre, and the force of the charme made the earth cleave in sunder, so that wee might heare *Cerberus* barke a farre off, and the businesse went on with a great deale of sadnesse and sorrow: the Prince of the dead below was terrified and astonied, for the greatest part of his kingdome was laid open to our view, the lake, the [†] *Pyriphlegethon*, and the pallace of *Pluto* himselfe. But for all that, wee were so bold as to venture in thorow the hole, and found *Rhadamanthus* almost dead with feare: *Cerberus* barkt apace, and began to stirre: but I had no sooner touched the strings of my harpe, but the musick brought him a sleepe immediately: when we were come to the lake, we had like to have bin disappointed of our passage: for the barge had her full fraught before, of such as did nothing but houle and crie all the way they went: for they were all wounded men, some

Homer. Odyss. 12. v. 5. *Speaking of* Vlysses *iourney to hell.*

i *He meanes the same perhaps with* Homers Cimmerians. Odys. 11.

The Magicians conjuration.

k *The meane as governesse of such workes of darkenesse.*

l *The Queene of hell daughter to* Ceres.

† *A fierie river in hell.*

in the legge, ſome in the head, and ſome in other parts: I verily beleeve they came lately out of ſome skirmiſh: but honeſt [m] *Charon*, as ſoone as he ſaw the Lyons skinne, tooke mee for *Hercules*, and received mee into his barge, tranſporting mee very friendly, and when we got to ſhoare, directed us which way to goe: Being now in the darke *Mithrobarzanes*, went before, and I followed him at the heeles, till wee came into a ſpacious medow, ſet all over with [n] *Aphodelus*, where the ghoſts of the dead, with a chirping voice, hovered and flickered about us, and going a little further, wee came to the judgement place of [o] *Minos*, who ſate upon an high throne, and by him on the one ſide ſtood the tormenting ſpirits, the evill angels, and the furies: on the other ſide were brought in a great company tyed in a long chaine one after another, which they ſaid were adulterers, whoremongers, extortioners, flatterers, tycophants, and a whole rabble of ſuch raſcals as in their life time did they car'd not what: in another place by themſelves were brought in the rich men, and the uſurers, with pale countenances, ſide bellied, and gowtie limbes, every one in a collar and chaine that weighed two talents at the leaſt: wee alſo were got into the roome amongſt them, and ſaw all that was done, and heard what anſwer every man made for himſelfe, for there were ſtrange, and new found Rhetoricians ready to accuſe them.

Philonides. Who might they be? let mee heare that alſo.

Menippus. Doſt thou remember the ſhadowes, that mens bodies do yeeld by light of the Sunne?

Philonides. Very well.

Menippus. The ſame are our accuſers when we are dead, & beare witneſſe againſt us, laying to our charge thoſe things that were done by us in our life time, & their teſtimony is taken to be very authenticall, becauſe they are alwaies preſent with us, & never relinquiſh us: But after that *Minos* had ſtrictly examined thē all, he ſent them every one to the region of the unrighteous there to be puniſhed according to the qualitie of their offence, eſpecially taxing them that

were

[m] Pluto's *ferriman.*

[n] *There are divers kindes of* Aſphodill, *the white, the yellow, the bulbouſe &c.* Heſiod. *in his workes the* 1. *booke, commends it for a wholſome herbe to eate.*
Νήπιοι οὐδὲ ἴασιν ὅσῳ πλέον ἥμισυ παντός.
Οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μεγαλήτορες ἄνδρες.
Fooles, that half's more then all they cannot tell. Nor th'benefit of Mallues *and* Aſphodell: *and hence it ſeemes the Poets faigne that the ſoules of the dead do feed upon it.*

[o] *One of the three iudges of hell.*

Who are our accuſers after death.

were so proud upon their riches and dignities, that they thought themselves worthy of adoration, much condemning their momentany statelinesse and contempt of others not remembring themselves to be mortall, and that all their happines was but caduke, and unlasting: And they, when they were stript of all their bravery, I meane riches, gentilitie, and authority, stood naked hanging downe their heads, which I was very glad to see: and him that I knew, I vvould closely creepe unto, and put him in remembrance what a jolly fellow he vvas in his life time, and how much he tooke upon him then, vvhen many vvould bee waiting every morning at his gates, attending his comming abroad, crowding, and pressing one upon another, when they were lockt out by his servants, and hardly at all procure to have a sight of him who never shewed himselfe, but glittering and shining, in purple and gold, and changeable colours; thinking he made him a fortunate man, to whom he would vouchsafe to give his hand to kisse, and this would vexe them to the very heart: yet *Minos*, me thought shewed himselfe partiall in one sentence that past from him: for *Dionysius* the *Sicilian* vvas by [p] *Dion* accused of many hainous & abhominable crimes, vvhich vvere justified against him, by the testimonie of the [q] *Stoa*: but [r] *Aristippus* the *Cyrenian* stood forth to speake for him, (who is of great note among them, and may doe much in hell) and vvhen he was even at the point to be cast to the [s] *Chimaera*, got the judgement reverst, alleaging how liberall hee had beene of his purse to many learned men: then leaving the court of judgement, vve came to the place of torment, vvhere vve heard and saw many things, my good friend, vvhich moved me to great commiseration: the lashing of them that vvere vvhipt, the roaring of them that vvere broyled upon

p *A noble man of* Sicilie, *familiar with* Plato: *he was brother in law to* Dionysius *the elder, and drove* Dionysius *the younger out of* Syracusa. Plutarch.

q *The schoole of the* Stoicks.

r Aristippus, *was a Philosopher, and a courtier, very great with* Dionysius *the tyrant of* Sicilie, *& is therfore brought here by* Lucian, *speaking in his behalfe.*

s *A mountaine in* Lycia, *whose upper part was full of Lyons, and burnt heretofore like* Ætna, *the middle was faire pasture ground, and the bottome full of snakes and serpents: it was first made inhabitable by* Bellerophon, *and hence arose that fable of the Poets, how he overcame the* Chimæra, *a wonderfull strange beast, which* Homer *in the 6. of his* Iliads v. 81. *describes thus.* Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο. *A Lyons fronte, Goats middle, Dragons tayle, which doth strange force of burning flames exhale.*

the coales, the racks, the stockes, the wheeles, *Chimera* dilaniating, and *Cerberus* devouring; all were tormented and punished together: the king and the slave, the prince and the poore, the rich and the beggar, and every man bewayled the wickednesse of his life: some I saw whom I knew that had beene dead but of late, which shrunke out of sight, and turned away from me for shame: if any chanced to cast their eye upon me, it was with a base and servile aspect: and who would thinke it, that were so majesticall and scornefull in their life time; but to the poorer sort, the one moitie of their pennance was remitted: for they had liberty to rest themselves sometimes, and then were call'd to it againe. There saw I all the fabulous stories acted before mine eyes, [t] *Ixion*, and [u] *Sisyphus*, and the *Phrygian* [w] *Tantalus* in a pittifull taking, and the [x] earth-born *Tityus*: good god, what a huge creature he was! [y] he tooke up a whole plot of ground himselfe: passing over these wee came to the [z] *Acherusian* fields, where we found the semigods and goddesses, and many other dead persons conversing together by tribes and companies: of which some were so ancient, that they were rotten; and as *Homer* saith, had no strength in them: others were fresh and well compact especially, the [a] *Ægyptians*; because they had beene so well powdred: but the greatest difficultie was to know which was which, being all in a manner alike; and nothing but bare bones: much adoe I had with long looking to discerne one from another; for they all lay obscurely on heaps, and without any note of difference; reserving nothing of the beauty they had amongst us: for I seeing so many withered carkases lying in a place together, and all of one likenes, looking fearefully and gastly with their bare teeth

t *Turn'd upon a whele.*

u *Rouling a great stone.*

w *Hungring and thirsting in the sight of meat & drink.*

x *And begotten by* Jupiter, *but attempting to ravish* Latona, *was shot to death by* Apollo, *and lies in hell with a vulture continually tyring upon his entrailes.*

y *As* Homer *sayes 9. acres.* Odyss. 11. v. 577

z *Fields upon the bankes of* Acheron, *a river in hell.*

a *It was the common manner of the* Egyptians *to powder their dead bodies with salt 70. dayes before they buried them.* Herod. lib. 2. Herodotus *also in his 3. booke, speakes of a strange thing whereof himselfe was an eye witnesse, that perusing the bones of the dead in a place where the battle had beene fought betweene the* Persians *and* Egyptians, *he could easily know one nation from another by their sculls, the* Persians *being so rotten and brittle, that he could cracke them almost with a fillip, but the* Egyptians *so strong, that they were hardly to be broken with a stone; which hee attributes to the shaving of their heads in their youth.*

to

to bee seene, made a question to my selfe, how I should know [a] *Thersites* from the beautifull [c] *Nireus*, or *Irus* the beggar from the king of the *Pheakes*, or *Pyrrhias* the cooke from *Agamemnon*, for no ancient token was remayning upon them, but their bodies were all alike without marke or inscription, not to be distinguished by any man. Which when I beheld, I thought I might compare the life of man to nothing so well, as to a long shew or pageant, in which fortune was the setter out, and disposed every thing as pleased her selfe; and fitted every person with sundry and different habites: some she adornes in Princely roabes, garnisheth with attirings, appointeth a guard to attend them, and crowneth their heads with a diademe; others she sheltereth in the vveedes of a servant: some she makes faire and beautifull, others mishapen and deformed, to make the more varietie in the shew: somtimes in the midst of the triumph, she changeth the state of some of them, and vvill not suffer them to march in the same ranke to the end, as they were first placed in, but altereth their habite, constraining him that at the first was *Croesus*, to put on the garments of a servant or a captive: and poore *Mandrine*, who before was an ordinary serving man, she attireth in the tyrannicall habite of *Polycrates*, and permits him to make use of that personage for a while: but when the time comes that the triumph must have an end, then every man unclothes himselfe, and puts off his proportion together with his bodie, and becomes as hee vvas before, no better then another man: yet some are so insensible, that vvhen fortune comes to require her furniture againe, they grieve and grudge at it, as if they had bin stript of their owne, loath to redeliver what they made so short use of. I suppose also, you have often seene these Tragicall Actors, that are used in setting forth playes: that sometimes they present [h] *Creon*, or [i] *Priamus*, or *Agamemnon*:

b *The most deformed of all the Greeks that came to Troy. Hom. describes him in the 2. of his Iliad. v. 216.*

c *The most beautifull except Achilles onely of all the Greekes that came to Troy. Homer. Iliad. 2. v. 674. Homer. Odyss. 18. v. 1.*

d *Alcinous, who furnisht Ulisses with a ship and men, to transport him into his owne country, and bestowed upon him great store of treasure. Odyss. 13.*

e *King of Mycena, and Generall of all the Greekes*

f *King of Lydia and wonderfull rich.*

g *Secretarie to Polycrates, King of the Samians, and after his death succeeded him in the Kingdome. Herodot lib. 3.*

h *A Tyrant of Thebes, namely Theseus.*

i *King of Troy.*

and

and the same man that a little before was so lustie as to counterfeit the countenance of [k] *Cecrops*, or [l] *Erechtheus*, within a while after, if the Poet will have it so, must come forth in the shape of a poore servant, and when the play is ended, every man must be disrob'd of his gorgeous garments, lay aside his vizard, step out of his buskins, and walke aloofe of like a forlorne fellow, no more *Agamemnon* the sonne of *Atreus*, or *Creon* the sonne of *Menœceus*, but call'd by his owne name, [m] *Polus*, the sonne of *Charicles*, the [n] *Sunian*, or *Satyrus* the sonne of *Theogiton* the *Marathonian*: such is the life of man as it appeared then to my view.

k *The first founder and builder of Athens.*

l *The same that Erichthonius a king of Athens. Hom. Iliad. l. 2. v. 47.*

m *The names of common stage-players.*

n *Sunium is a towne and promontory of Attica. Strab. l. 10.*

Philonides. But tell mee *Menippus*, they that have so costly and stately tombes here upon earth: that have their pillars, their statues, their epitaphs, are they in no more respect then ordinary men that are dead?

Menippus. What a question is that? I tell you, if you did but see *Mausolus*, I meane the *Carian*, that is so fam'd for his sumptuous sepulchre, I thinke you would never give over laughing whilst you liv'd, hee is cast out so contemptibly in a darke corner, that hee lies among the common sort of dead men, not to be seene, and I thinke all that hee got by his sepulchre is, that he carries the greater burthen upon his backe: for the truth is, my honest friend, when *Æacus* appoints every man his place, the greatest scope he allowes, is but the bredth of a foote, which upon necessitie he must be content withall, and contract himselfe within that compasse: but I thinke it would move you to laugh much, if you saw those that were Kings and Princes amongst us, beg their bread there, sell salt fish, and teach the A.B.C. for sustenance, and how they are scorned and boxed about the eares as the basest slaves in the world. It was my fortune to have a sight of [p] *Philip* King of *Macedon*, and I thought I should have burst my heart with laughing: hee was shewed mee sitting in a little corner, cobling old shoes to get somewhat towards his living: many other were to be seene there also, begging by the high waies side, such as

o *A most magnificent sepulchre built by Artemisia for her husband Mausolus king of Caria: for the largenesse and rare workmanship ranked amongst the wonders of the world. Plin. lib. 36. c. 5. one of the judges of hell.*

The condition of the greatest Princes in death.

p *The father of Alexander the great.*

q *Xerxes*, r *Darius*, and *Polycrates*.

Philonides. The tale you have told of Kings, I assure you, is strange indeed, and almost incredible: but what did *Socrates* there, and *Diogenes*, and others that were wise men?

Menippus. *Socrates* went up and downe confuting every man he met withall: and in his company *Palamedes*, *Ulysses*, *Nestor*, and other dead men that were the greatest talkers, but his legges were still swolne and puft up with the poyson hee drunke at his death: as for honest *Diogenes*, hee would ever get him to *Sardanapalus* the *Assyrian*, or *Midas* the *Phrygian* or some rich man or other: and when hee heard them lament, and recount their former fortunes, hee would laugh and rejoyce at it, and many times lie along upon his backe, and sing as loud as hee could to drowne the notes of their complaints, whereat the men tooke such offence, that they were minded to remove their lodging to be rid of *Diogenes*.

Philonides. Enough of this, now let me heare the decree, which you said before was confirmed against rich men.

Menippus. In good time you have put mee in minde of it: for being the maine subject of my narration, I have digressed in my speech I know not how farre: for during the time of my abode amongst them, the Magistrates called a councell to consult about state businesse: and I seing many throng in together, thrust my selfe also among the dead for company and past for one of them. Many matters were there decided: and lastly that concerning rich men: against whom sundry grievances were objected, as violence, arrogancie, scornfulnesse, and injustice, at the last a certaine Orator started up, and uttered this decree against them:

q *Two great kings of the* Persians.

r *Three wise Princes of the* Grecians *with whom* Socrates *that great Philosopher keepes company.* Palamedes *is said in the time of the* Trojan *warre, to have added these foure letters to the greek Alphabet,* Θ, Ξ, Φ, Χ. Plin. lib. 7. c. 56.

He was put to death in this manner by the Athenians, *being accused by* Anytus *&* Melitus *for a corrupter of youth, and bringer in of new gods.*

t Diogenes *the* Cynicke *is brought in gearing* Sardanapalus *that most voluptuous king of* Assyria, *and* Mydas *the rich king of* Phrygia *with all their new last delicates and treasure.*

The Decree.

FOr as much as rich men are daily found guilty of many misdemeanours committed in their life time, extorting oppressing and afflicting the poore by all the meanes they can imagine

gine, be it therefore enacted by the counsell and the people that whensoever they dye, their bodies shall be punished like other wicked persons, but their soules shall be sent up to the life againe, and there dissolved into asses, so to continue from asses to asses, untill in that life they shall accomplish the five and twentie Myriades of yeares, compell'd to beare burthens, and be driven and beaten up and downe by poore men, and at the end of those yeares they shall have libertie to die.

u That is, 25. times 10. thousand yeares.

I Cranion, the sonne of Sceleton, the Necusian, of the tribe of Alibantias, published this decree, and upon the reading of it, the magistrates concluded it, and the people confirmed it, Hecate howled, Cerberus barked, and so it was perfected and past for currant: thus much for the assembly.

x This decree being made amongst the dead he derives these names from things belonging to them, wittily playing in the Greeke upon these words κρανίον a skull, σκελετὸς a dry carcasse, νέκυς a dead man, or a heape of dead men, ἀλίβας dead: as if wee should say in English Scullman, the son of Dribone, of the tribe of the dead.

Then went I about my owne businesse, to seeke out Tiresias, and when I had found him, I told him the whole truth of the matter, and besought him to tell mee what kinde of life he thought to be the best: whereat he laughed (for he is a little old man, and blind, of a pale complexion and low voice) O my sonne, said hee, I know the cause of thy griefe well enough, and that it is long of these Philosophers that cannot agree in opinion among themselves: but helpe you I cannot, for I may tell you nothing: Rhadamanthus himselfe hath so commanded; I hope not so, good father, said I, tell mee I beseech you, and suffer mee not to wander in the world in a blinder case then your selfe; with that hee drew mee aside, and when hee had got mee a good way from company, laid his mouth close to my eare, saying, the simple mans life is the best and the honestest, for hee is free from affecting knowledge in matters above his reach, and from searching after endings and beginnings, rejecting these profound sophisticall syllogismes, and holding them all to be idle, and indeavouring nothing in the world, but how to spend the present time well, run over every thing with laughter, and addict himselfe too much to nothing: when hee had thus said, hee lightly skipt againe into the fields of Asphodelus, and I seeing it grow somewhat late,

come on, *Mithrobarzanes*, said I, why make wee stay here, and not againe haste home to the earth? take you no care for that, *Menippus*, said hee, for I will direct you a short cut, and a plaine path to lead you, without any trouble: so hee brought mee to another place darker then the former, and with his finger pointed to a little dimme glimmering a far off, like the light that shines through a bie hole: that, said hee, is the Temple of *Trophonius*, and there do they descend that come out of *Bœotia*: make upwards that way, and thou shalt find thy selfe in *Greece* before thou be aware. I was glad to heare of that, and taking my leave of the *Magician*, with much a doe crept up thorow that hole, and suddenly, I know not how, found my selfe to be in *Lebadia*.

y *This Temple was in* Lebadia, *a towne in* Bœotia *neere to* Coronia, *betweene* Helicon, *and* Cheronea. Strab. l. 9.

They that would know any thing from the Oracle Trophonius *went downe through a narrow hole that was there under ground, and staying some certaine dates with their answer returned backe.*

THE DREAME, OR THE COCKE.

The Cobler exclaimes against the Cocke.

Micyllus. NOw *Jupiter* himselfe confound thee, thou filthy, despitefull, and clamorous Cocke, that with thy hideous and piercing cries hast wakened mee, sweetly dreaming that I had great riches in my possession, and that I abounded with all kinde of happinesse: so that by thy meanes I cannot enjoy so much as the night time free from the remembrance of my poverty: a thing farre more hatefull unto mee then thou art. And yet as farre as I can conjecture by the stilnesse of the night, and coldnesse of the aire, which doth

not so pinch mee as it is wont towards morning (for this is an infallible token to mee that the day is at hand) it is yet scarcely midtime of the night; neverthelesse this sleeplesse creature, as though hee were to watch [a] the golden fleece, beginnes to fall a crowing, almost as soone as the day is shut in: but be sure I will make thee have small comfort of it: for I will cudgell thee welfavouredly for this geare, as soone, as daylight will give me leave: for it would be a trouble to mee to finde the out in the darke.

Cocke. Master *Micyllus*, I thought I had rather deserved thankes at your hands for my earely crowing, because being wakened thou mightest goe about thy worke the sooner: for if thou canst but get so much time in the morning, as to cobble one shoe before sunne rising, it will be a good furtherance towards thy dayes worke: notwithstanding if it be so that thou take more pleasure to sleepe in thy bed, I will be well content to let thee take thy rest, and thou shalt finde mee as mute as [b] any fish, [c] but take heede, I say, least thy dreaming of riches do not make thee hunger when thou awakest.

Micyllus. O miraculous *Jupiter*, and mighty *Hercules*, what evill doth this portend, that my Cocke speaketh with a mans voice?

Cocke. Doth this seeme so great a wonder unto thee that I should speake with the voice of a man?

Micyllus. How can I chuse but thinke it strange, and monstrous? god send mee good fortune after it.

Cocke. O *Micyllus*, thou now shewest thy selfe a very illiterate fellow, and never to have beene conversant in *Homers* verses: for in them thou mayest read how [d] *Xanthus*, *Achilles* his horse, forgetting his neighing, stood talking in the middest of the battell, uttering many whole verses together, and spake not in prose as I doe now: yea, hee prophecied, and foretold things to come, yet was it thonght no wonder, neither did hee which heard it, crie out upon the gods, as if he had heard a prodigie; but what

a *The golden fleece that* Jasō *and the* Argonauts *went to fetch, was kept by a monstrous dragon that neverslept.* Ovid. Met.

b Aristotle *in his 2. booke* de anima cap. 9. *speakes of vocall fishes in the river* Achelous, Plutarch, *and* Athenæus *suppose that the* Pythagoreans *abstained from eating fish because of their silence, thinking it irrelegious to eate of them that observe the same precepts with themselves.*

c *The like advice is given by a fisher-man in* Theocritus Eidyl. 22. *to his fellow that dreamed he had taken a golden fish.*

Ἐλπὶς τοῦ ὕπνων ζατεῖ τὸν σάρκινον ἰχθύν.

Μὴ σὺ θάνῃς λιμῷ, καί τοι χρυσοῖσιν ὀνείροις.

A fish indeed, friend, is your sleepes best theame, Lest you be starv'd, though in a golden dreame.

d

if the [e] keele of the ship *Argo* should speake unto thee, as in times past the beech tree of *Dodone* did utter prophecies with a mans voyce: or if thou shouldst see the [f] skinnes of Oxen creeping about, and heare the flesh lowing when it vvas halfe sodde or rosted, and thrust through vvith a spit, how vvouldst thou then vvonder? But I am much conversant with [g] *Mercurie*, [h] the most talkative of all the gods, and besides, brought up and nourished amongst you men, and therfore it can be accounted no hard matter for me to have the speech and voyce of a man. Notwithstanding, if thou vvilt promise me to keepe my counsell, I vvill not sticke to tell thee the very true cause indeed of this my speech, and by vvhat meanes I came by it.

Micyllus. But doe I not dreame that my Cock speaketh thus unto me? if not, then tell me, good Cock, what other cause there is of thy speech? and as for silence thou needst not doubt that I will reveale it to any man: for if I should, who would beleeve me?

Cocke. Give eare unto me then: and I know *Micyllus*, I shall tell thee a strange tale: for I whom thou now seest to be a cocke, was of late a man as thou art.

Micyllus. I have heard of such a matter as that, concerning you Cocks long agoe: how that a certaine young man, called *Alector*, vvas very familiar with *Mars*, and accustomed to banket and make merry with the god, and him hee made privie to all his love: so that whensoever *Mars* went to lie vvith *Venus*, he tooke this *Alector* along with him, and for that he was greatly in feare lest the Sun should espie him, and discover him to *Vulcan*, hee alwayes left this young man without at the doore, to bring him word vvhen the Sunne approached: but as it chanced on a time, *Alector* fell asleepe, and unwillingly betrayed the charge commited to him, and the Sunne entred in secretly and stood by *Venus* and *Mars*, vvho tooke their rest without care, because they thought *Alector* vvould give them warning if any were comming. Then *Vulcan*, having notice given him by the Sunne, took them napping together,

e *The first ship that ever was built, in which Jason with 54. other Heroes of Thessalia sayled to Colchos for the golde fleece: the keele of this ship was made of the trees of Dodone, a wood in Epirus, sacred to Jupiter; which trees the Poets say did speake.*

f *the Oxen of the sun, which Ulisses companions kill'd and rosted.* Odyss. l. 12. v. 395.

All this is spoken in derision of Homers poeticall fictions.

g *The Cocke is therefore said to be conversant with Mercurie, because that learning and skill both under Mercuries protection, require watchfulnes.*

h *Mercurie is the god of Eloquence among the Heathen.* Homer. Odyss. 8. v. 267. Ovid. Met. lib. 4. & lib. 2. de arte amandi.

and wrapt them both within a net hee had before provided for that purpose: but *Mars*, as soone as he was set loose, in a great rage with this *Alector*, turned him into this kinde of bird, with the same furniture which he then had, and insteed of an helmet, set such a combe as that upon his head: for this cause are yee Cockes abhorred by *Mars*, as creatures good for nothing; yet, to this day, when you thinke the Sunne is towards rising, you crowe out a great while before to give knowledge of his approaching.

Alector *turned into a cocke.*

Cocke. Thus the story sayes indeed; *Micyllus*, but I mean another matter: for I was thus transformed into a cock but a little while sithence.

Micyllus. And by what meanes, I pray thee? I would give any thing in the world to bee truely informed of that.

Cocke. Didst thou know [1] *Pythagoras*?

Micyllus. Meanest thou the Sophister? that idle fellow that made a rule that men should taste no flesh, nor eate any beanes, the best meate I can feede upon, and as I think most wholesome: the same man also commanded his schollers to keepe silence for the space of five whole yeares together.

Cocke. Then know this also, that the same man before he came to be *Pythagoras*, was *Euphorbus*.

Micyllus. Thou speakest strangely, Cocke; as though he were one of them that could change his shape by enchantments, and doe such like wonders.

Cocke. That very same *Pythagoras* am I; therefore forbeare I pray thee to use hard speeches: for thou art altogether ignorant of his manner of life.

Micyllus. Why this is the greatest wonder of all the rest; my Cocke a Philosopher? I pray thee thou sonne of *Menarchus*, how hapned it that of a man thou art become a bird,

[1] Pythagoras *the Samian Philosopher was the son of* Menarchus, *a carver of rings: he held that the soules, the body dying, passed straight into some other, and according to the life that it had formerly ledde, was honoured with a better, as of a Philosopher or other famous man; or punisht with a base one, as of a dogge, or asse, and to maintaine the truth of this opinion averr'd that hee could well remember that he himselfe had beene in time past in the* Trojan *warres:* Euphorbus *the sonne of* Panthus, *who was brother to* Hecuba, *which* Euphorbus *was slaine by* Menelaus. Ovid. Met. 15. *of the rest of his tenets, see his life in* Diog. Laert.

bird, and of a *Samian*, a [k]*Tanagrian*: thou canst hardly perswade me it is so, Nay, it is almost incredible; for I have already noted in thee two things, vvhich are contrary to the doctrine of *Pythagoras*.

Cocke. And vvhat are those?

Micyllus. One is, that thou art given to prate and babble; but he, as I remember, enjoyned silence to his schollers for five yeares space. The other is likewise repugnant to his rules; for I, having no other thing to give thee, brought thee beanes to day, as thou knowest; and thou without any scruple, pickst them up: Therefore, either thou lyest and art not *Pythagoras*, or transgressest against thine owne decrees in eating beanes, vvhich he said was as great a wickednesse, as for a man to devoure his owne fathers head.

Cocke. O *Micyllus*, thou knowest not the cause hereof, nor what is convenient for the life of every creature: I did then eate no beanes, for I was a Philosopher: but now I feed upon them, because it is a diet fit for birds of my kinde. But if you will give me leave, thou shalt heare how of *Pythagoras*, I came to take this shape upon me, and how many kinde of lives I have past, and what benefit I had by every alteration.

Micyllus. Tell me, for the love of God; for thou canst not please me better: so that if it were put to my choice, whether I had rather heare thee discourse of thy life, or see againe that sweet and happy dreame I had even now, I know not to vvhich part I should incline: so like doe I judge thy speeches to those sweet visions, that I hold thy talke, and my most delectable dreames to bee of equall content.

Cocke. Dost thou yet ponder upon thy dreames, and still revolve in thy minde those idle fantasies, printing that vaine and fruitlesse pleasure, as the Poet saith, in thy memorie? Homer. Odyss. lib. 19.

Micyllus. Nay, know this Cocke, that I will never forget that vision vvhilst I have a day to live: such a hony

sweetnes

[k] *A city of Bœotia, Pausan. in Bœot. in which Lucian places the scene of this Dialogue, because it was very famous in former times for cockes of the game.* Plin. lib. 10. cap. 23. *He closely taxes the vaine opinions of Pythagoras, and shewes how in some things hee is repugnant to himselfe.*

ſweetnes did that dreame vvhen it departed, leave in mine eyes, that I could not open mine eye liddes, but they would ſtraight fall to ſleepe againe: and even as a fether ſtirred in ones eare, ſuch a tickling did that viſion make in me.

Cocke. O the great love that dreames haue to thee, if it be as thou ſayeſt: whereas they being [l]winged (as ſome ſay) and having not commiſſion to tarry with a man longer then ſleepe, would for thy ſake paſſe their bounds, and infix their ſweetnes and force, even within thy waking eyes: I would gladly therefore heare what it was that did ſo delight thee.

Micyllus. And I am as ready to tell thee, for the very remembrance and talke of it, doth exceedingly content me: but when wilt thou, *Pythagoras*, tell me of thy ſundry tranſformations.

Cocke. As ſoone, *Micyllus*, as thou ſhalt make an end of thy dreame, and wipe away that hony from thine eyes: yet tell mee this one thing firſt, for my learning: came thy dreame flying unto thee through gates of Ivorie, or of horne?

Micyllus. Neither, *Pythagoras*.

Cocke. [m] Why *Homer* makes mention onely of theſe two paſſages?

Micyllus. A pinne for that fooliſh Poet, vvho never knew what dreames were; yet, it may bee that poore common dreames come through ſuch gates, ſuch as hee himſelfe ſaw, and that was nothing at all, for [n] he was blinde: but my ſweeteſt dreame came flying to me through a gate of gold, being gold it ſelfe, and compaſſed on every ſide with gold; bringing abundance of gold with it.

Cocke. [o] Good *Midas* talke not ſo much of thy gold: thy

[l] Virgil. Æneid lib. 4. Par levibus vẽtis volucríque ſimillima ſomno: & Tibullus Eleg. 2. Póſtque venit tacitus fulvis circudatus alis ſomnus, &c.

[m] Odyſſ. l. 19. v. 562. *True dreames come through the gates of horne, & falſe through thoſe of Ivorie.* Virgill *imitates this of* Homer *in* Æneid. l. 6. Sunt geminæ ſomni portæ, quarum altera fertur Cornea, &c.

[n] *He likens* Micyllus *for his deſire of gold, to* Midas *the* Phrygian *king, who having entertained* Bacchus, *& being by him promiſed whatſoever he would aske, deſired that whatſoever he touch might become gold: which being granted him ſo, that his very meate and drinke was turned into gold, hunger and neceſsity compelled him to repent the vanity of his wiſh.* [o] Herodotus *and* Plutarch *ſay that his right name was* Meleſigenes *ſo called from the river neare unto which he was borne: but afterwards called* Homer *by the* Cumæans *who call a blinde man* Ὅμηρον.

dreame

dreame and his wish being alike in all respects; for thou likewise imaginest thou hadst whole mines of gold.

Micyllus. Abundance of gold I saw, *Pythagoras*, abundance: O thou wouldst not thinke how it did glister and shine most gloriously; I pray thee put me in remembrance, (if thou knowest it) what *Pindarus* speaketh in the commendation of it, where he saith, that water is the best thing, yet prayseth gold above all, uttering the commendation thereof in the very beginning of the principall of all his sonets.

Pind. Olymp. Od. 1. v. 1. Pindarus *is much in the commendation of gold, as in* Isth. 3. *and other places, insomuch that some have given him the name of* φιλάργυρος, *a lover of money.*

Cocke. Are these the verses thou meanest?

Water is a goodly thing,
But gold is farre more bright
Then any riches else beside,
And gives a fairer light
Then doth the cleare and flaming fire,
Within the darkesome night.

Micyllus. The very same: and I verily thinke *Pindarus* had sometime seene my dreame, because he so commended gold: vvherefore, O thou most prudent Cocke that ever I knew, hearken a little unto me, and thou shalt know what my dreame was: yesterday, if thou remember, thou hadst not thy dinner; for the rich *Eucrates* meeting mee in the market place, bad me [p] goe and bath my selfe, and when it was dinner time, come and feast with him.

[p] *It was the custome in ancient times for men to bathe and annoynt themselves with oyle before they went to a feast or sacrifice, as wee may see in* Homer. Iliad. 10. v. 577. *speaking of* Ulisses *and* Diomedes.

Cocke. I remember it very well, by the same token that I fasted all day, and thou camest drunken home at night, and didst then bring me those five beanes; a poore pittance, God knowes, for a cocke of the game, [q] that had tryed masteries publikely in the *Olympian* sports.

[q] Pythagoras *was well skill'd and practis'd in the* Olympicke *exercises* Diog. Laert.

Micyllus. When I was come from the feast, and had given thee those beanes, I went straight to bed, and then (as *Homer* saith) * a heavenly dreame indeed came to me in the dead time of the night.

* Iliad. 2. v. 56.

Cocke. First *Micyllus*, tell me what was done at *Eucrates* house at the feast, what kinde of banket it was, and what hapned therein: for it will be as good as another meale to

thee, to enter, as it were, into a second dreame of what thou hadst then, and to chew in thy memorie the good cheare thou hadst eaten before.

Micyllus. I thought the report of that would haue beene troublesome to thee: but because thou of thy selfe desirest to heare it, thou shalt haue it: I never in my life, O *Pythagoras*, did feast at any rich mans table before; and yesterday by good fortune I met with *Eucrates*, and saluting him, as I use to doe, by the name of Lord, passed by him, because I thought it would bee a disparagement to him to bee seene talking with one in a thread-bare cloake. But hee calling me to him, said; *Micyllus*, I celebrate this day my daughters birth, and haue bidden many of my friends: but one of them, saith he, is sicke and unable to dine with mee; doe thou therefore, when thou hast bathed, come in his turne, unlesse he which is bidden, say he will come himselfe, for I am in doubt of it: when I heard this, I made low curtesie and went my way, powring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisie, or the gout to that sicke man, whose substitute I was appointed to bee at the feast: and I thought it a whole yeare, till the time of bathing came; still watching how the shadow of the diall went forwards, and when it would be time to wash: at the last, when the houre was come, I plunged in with as much speed as I could, and departed, trimming up my selfe handsomely, and turned my cloake the best side outwards: when I came, I found many at his gates, and amongst them, that sicke man, whose turne I was to take at dinner: and very sicke hee was indeed, for he groaned very pittifully, and coughed, and vomited from the bottome of his stomacke filth, which hee could hardly get up; his countenance was pale, and his body swolne: he was about threescore yeares of age. They said, that hee was one of these Philosophers, which now adayes teach men so many foolish toyes. Hee had a monstrous long beard, which stood in great need of a barber: but when *Alchibius* the Physitian blamed him

The description of his invitation and dinner with Eucrates, which was the occasion of his dreame.

for comming abroad in that case, hee answered; dutie must not bee neglected, especially by a Philosopher, though a thousand diseases stood to resist me, for then might *Eucrates* well thinke, we contemned him: nay, said I, hee would rather commend you, if you would die at your house, and not breath out life and fleame together in the midst of the banquet at his table: but he was so stout, that he made as if hee understood not how I came over him. Presently, as soone as hee had washed, came *Eucrates*, and seeing there *Thesmopolis*, for so was that Philosopher named, said: this is well done, master, that you are come your selfe, I wish you take no harme by it: but you should have fared never the worse, for though you had beene absent, yet would I have sent you all things needfull. And when he had said so to him, he went in, giving his hand to the sicke man, who was held up by the servants: then did I make my selfe ready to be gone: but *Eucrates*, turning him about, and musing a little to himselfe; at the last, seeing me looke so heavily on the matter, said, come thou in too, *Micyllus*, and dine with us: for I will cause my sonne to eate with his mother in the chamber, that thou mayst have roome at the table. Then, like a foole, went I in, gaping about me almost like a wolfe, I was so ashamed, because I thought it long of mee, that *Eucrates* sonne should loose his place at the feast. When the time was come that wee should sit downe, first they tooke up *Thesmopolis* to place him; but with much adoe, God knowes: five tall young men were about him at the least, which did bolster him up with pillowes on either side, to make him sit upright, and hee upheld by them, as much as was possible. And when no man else could endure to sit neare him, they appointed mee to be his camerade at the table. Then went we to dinner, *Pythagoras*, where wee had great cheare, and great store of dainties: all the meate was served in gold and silver plate; our drinking cups were all of gold, and proper serving men were appointed to attend upon us: we had our Musicians, our gesters, and all kinde of mirth to passe away the time withall:

He takes occasion here to inveigh against such hypocritical Stoicks, & other Philosophers as made such an outward shew of temperance and strictnesse above others, and yet would not loose a good meale, or the honour of being entertained, though it were to the hazard of their lives.

1. *The Wolfe having lost his prey runnes gaping up and downe, and hence grew the proverbe, λυκος χασκων, a gaping Wolfe, and is applyed to them, as are prevented of their purpose.*

withall: Onely one thing troubled me, and that was *Thesmopolis*, who angred me at the heart to heare him discourse of vertue, and teaching mee, how two negatives make an affirmative; and how that when it is day, it is not night: sometimes he said I had hornes, with such like fond talke, making a long Philosophicall discourse to him that answered never a word; so that he marde all our mirth: for neither the Musicians that played on instruments, nor the singers could be heard for him: thus was our banquet.

The Philosophers absurd behaviour.

Cocke. And no great feast to thee *Micyllus*, to be matcht at the table with such a doting old man.

Micyllus. Now heare my dreame: I know not how, but me thought that *Eucrates* being childlesse, and like to die, sent for me, and in his Will made me heire of all hee possest, and within a short space deceased. Then I entring into his house, measured up the gold and silver by vvhole loades, vvhich flowed upon mee, like the streames of a running river: and all his other goods, as apparell, tables, vessels, and servants were all indeed mine owne. Then was I carryed in a chariot drawne vvith vvhite horses, wherein I sate, reverenced and regarded of all that saw me: many vvent before me, many rode about me, and more followed me. And having his gorgeous apparrell on my backe, and great rings as many as would serve sixteene fingers, commanded a sumptuous feast to bee prepared: vvhereunto I might invite my friends. They, as it is in dreames, were soone come to me, my meate was prepared, the drinke set ready in a place by it selfe: I being busied herein, and taking a golden cup in my hand to drink a health to all my friends, the broath being now set on the table, in an evill houre thou beganst to fall a crowing, thou troubledst our feast, overturned the tables, scattered abroad those riches, and brought them all to nothing: and doest thou thinke I complaine of thee without a cause, whereas I would gladly have seene that sweet vision three whole nights together?

The Coblers dreame.

Cocke. Doest thou so doate upon gold and riches, *Micyllus*, that thou delightest only in them: and thinkest thou

it a happy thing to have a great deale of money?

Micyllus. I am not the onely man, *Pythagoras*, of that opinion, but even thou thy selfe, when thou wast *Euphorbus*, hadst thy haire curled with silver and gold wier, when thou vventeſt to fight againſt the *Gracians*; and in battaile I ſhould thinke it better to bee vvell furniſhed vvith iron then with gold: yet thou in thy greateſt perill, tookeſt pleaſure to have thy haire platted therewith: which made *Homer* ſay, thou hadſt haire like the *Graces*; becauſe it was bound together with gold and ſilver: and no doubt it muſt needes ſhew the braver, for gold platted in haire vvill make it have a glorious luſtre: therefore vvhen thou waſt the ſonne of *Panthus*, thou ſeemedſt to be delighted vvith gold: yea, the father of all gods and men, even *Jupiter* himſelfe, the ſonne of *Saturne* and *Rhea*, vvhen hee vvas in loue with that *Argolian* maide, knowing no more lovely thing vvhereinto hee might convert himſelfe, or vvinne the favour of *Acriſius* guard; became, as thou haſt heard, gold: and entring in through the roofe of the houſe, obtained his loue. And to vvhat end ſhould I uſe further ſpeeches in the prayſe thereof? how many benefits doth gold bring vvith it? for vvhoſo is furniſht therevvith, is made both beautifull, wiſe, and valiant: it is accompanied vvith credit and honour of baſe and meane perſons, it maketh in ſhort ſpace famous and honourable: for I am ſure thou knoweſt my neighbour *Simon*, a cobler as I am, vvho ſupped vvith mee not long agoe, and put two peeces of pudding in the pot, vvhen I ſodde peaſe at the feaſtes of [s] *Saturne*.

Cocke. I knew him vvell, hee is a ſhort fellow vvith a hooked noſe: hee ſtole away our earthen pipkin under his cloake

[f] Homer. Iliad. lib. 17. v. 50. *ſpeaking of* Euphortus *ſlaine by* Menelaus.
Δύσπονυ δ' ὄπισθεν, ἀείσιον ἠδὲ τάλαντον
Αἵματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι
Πλοκαμίδες δ' ἅμα χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο.
With noyſe, his clattring armes his corps did quell,
And blood his Grace-like treſſes did beſmeare
Which with pure gold and ſilver platted were.

Danaë, vid. *the* Necromantie.

Omnis enim res virtus, fama decus, divina humanaque pulchris
Divitiis parent, quas qui conſtruxerit, ille

[s] Clarus erit, fortis, juſtus, ſapiens etiam & rex. Horat. ſerm. lib. 2. ſat. 3.

Saturnalia, *was a great and joyfull feaſt amongſt the* Romans, *celebrated in the month of* December: *friends ſending gifts and invitations unto each other, and during this feaſt, every one was allowed a freedome and liberty of ſpeech without being lyable to any exception: whence ſome authors have intitled part of their writings by this name, as* Macrobius *and others.*

cloake when he had supped, which was all the houshold-stuffe we had: I saw him doe it, *Micyllus*.

Micyllus. And yet the knave forswore it when I charged him with it: but why didst thou not then give me warning, and crowe as loud as thou couldst when thou saweſt us ſo ſpoyled of our goods, and robbed?

Cocke. I chackled apace, and that was all that I could do: but what of him? me thinkes thou art about to ſay ſomewhat of him.

Micyllus. This *Simon* had a couſen that was an exceeding rich man; his name was *Drimylus*: he as long as hee lived, would not beſtow one halfe-penny on this *Simon*. And no marvell, for he could never finde in his heart to beſtow any thing upon himſelfe. But when he dyed, all his goods by the law came to this *Simon*: ſo that hee that was wont to goe in a bare patcht cloake, and glad to licke the diſhes, is now cloathed in purple and violet, hath ſervants, chariots, golden drinking veſſels, and tables of Ivorie: and ſo reverenced by all men, that he will not ſo much as looke on me; for I happning by chance to ſee him not long agoe, came to him and ſaluted him, ſaying, *Simon*, God ſave you: but hee being offended hereat, ſaid to his ſervants, bid this beggar not clip my name: I am not *Simon*, but [t] *Simonides*. And which is moſt to bee noted, women doe now fall in love with him; and to ſome of them hee makes the matter daintie, and regards them not: to others he is favourable, and doth grant them his loue: and they that are forſaken, ſeeme ſo much affectioned, that they threaten to kill themſelves. Thou ſeeſt then how many good things gold is the cauſe of, ſo that it altereth the very ſhape of a man; making the uncomely looke handſome and lovely, like the [u] Poeticall *Ceſtum*: thou haſt heard what the Poet ſaith, O gold, thou art the ſweeteſt and the welcomeſt poſſeſſion. And againe, it is the gold that hath the dominion amongſt all men: but, good cocke, why doeſt thou laugh ſo now?

Cocke. To ſee how ignorance hath deceived thee; *Micyllus*, as moſt men are, in theſe rich men: for be it knowne

unto

Aſperius nihil eſt humili cùm ſurgit in alum. *Claud.*

[t] *Who was a famous Lyrike Poet. Pauſan.*

[u] *The girdle of Venus, which was of that force and efficacie, that whoſoever wore it, it made her ſeeme moſt amiable and beautifull: and therefore Juno being to lie with Jupiter, borrowed this girdle of Venus. Iliad. 14. v. 219. Euripid.*

unto thee, that they liue a farre more miserable and wretched life then poore men doe: I speake by experience, that have beene both rich and poore oftentimes, and have tryed all sorts of life, and so shalt thou doe shortly as well as I.

Micyllus. Indeed the time now serveth well for thee to tell me of thy transformations, and what things thou knowest were done in every one of those lives.

Cocke. Heare me, and I will tell thee: but this one thing I will make known unto thee to begin withall, that I never yet saw a more happy life then thou leadest. *The meane estate the better.*

Micyllus. Then I, Cocke? such a life God send thee: thou makest mee fret to heare thee: yet tell mee all, beginning from the time thou wast *Euphorbus*, untill thou wast changed into *Pythagoras*; and from thence in order till thou becamest a Cocke: for I perswade my selfe, thou must needes see and indure many contrarieties, being turned into so many diverse shapes.

Cocke. * From the first time that my soule came flying from *Apollo*, and on the earth inclosed in mans body, it would be too long to tell thee what misery it indured: and further, it is neither lawfull for me to speake it, nor for thee to heare of such matters: but at the last I became *Euphorbus*.

Micyllus. * And I pray thee hartily, before thou proceed in the discourse of thine own life, that thou wouldst tell me whether I had ever any other shape, or not.

Cocke. Yes indeed hadst thou.

Micyllus. And canst thou tell mee what creature I vvas? I would very faine know that.

Cocke. Thou wast an w *Indian* Emmet, one of them that digge up gold out of the earth.

Micyllus. And what a rogue was I, that I could not provide some of those scrappes for my selfe to live upon now? but I pray thee what shall I bee after I am gone out of this life? I do not think but thou canst tell me that too: & if it be so, that I shall hereafter bee in any good estate, x I vvill goe straight and hang my selfe upon the beame thou sittest on.

* Pythagoras *begins to relate his severall transmutations.*

* Micyllus *his digression.*

w *These* Indian *emmets are some of the bigness of a dogge, some of a wolfe, of wonderfull swiftnes, lying in holes under ground amongst the sands of gold, as our emmets doe in anthills.* Herodot. lib. 3.

x Cleombrotus *the* Ambraciot *having read in Plato of the immortality of the soule, threw himselfe downe from an high place, and so died.*

Cocke.

Cocke. That thou canſt know by no meanes: but I, when I was *Euphorbus*, (for thither will I turne my tale againe) was a ſouldier at *Troy*, and ſlaine by *Menelaus*: afterwards in time, I came to bee *Pythagoras*; but all the *interim*, my ſoule was carryed about without any body to dwell in, untill at the laſt, my father *Mneſarchus* framed an habitation for me.

As hee brought before, Homer *againſt* Pythagoras, *ſo now hee brings* Pythagoras *againſt* Homer.

Micyllus. I pray thee, livedſt thou all that time without meate or drinke?

Cocke. Why not, *Micyllus*? for thoſe things are convenient for the body onely.

Micyllus. Then tell me firſt what was done at *Troy*, were all things acted as *Homer* reported them to be?

Cocke. How could he, *Micyllus*, know the truth of what was done there? for in the time of thoſe warres, he was a camell in [1] *Bactria*: I, for my part, in theſe matters can informe thee how much he overſhot himſelfe: for neither was [2] *Ajax* ſo mighty, nor [3] *Helen* ſo faire as he would have them to be: onely, I remember ſhee had a long white necke, whereby may be judged, ſhee had a ſwanne to her father: but her other beauty, it was worne with age, for ſhe was almoſt as old as [b] *Hecuba*. [c] For firſt *Theſeus* tooke her away with him, and kept her in *Aphidna*: and he lived in the time of *Hercules*. Now *Hercules* deſtroyed *Troy* before, in our fathers time which then lived: whereby wee may conjecture of her age. Theſe things, when I was very young, my father *Panthus* was wont to diſcourſe of unto me, who ſaid that he had ſeene *Hercules*.

Micyllus. But was *Achilles* ſo worthy a man as the

[1] Pauſanias *in his Atticks ſayes as hee is informed by one* Myſus, *that the round bones of the knee, (which wee commonly call the panne) of* Telamon Ajax *was as big as the greateſt coite wherewith thoſe that ſtrove in the five exerciſes of* Greece, *and therefore called* Pentathli, *did play: from whence may be gathered the proportion of his whole body.* [a] *He alludes here to the fable, which ſayes that* Jupiter *in the likeneſſe of a Swanne lay with* Leda, *and ſhee brought forth an egge, of which were borne* Caſtor, Pollux, *and* Helena. [b] *The wife of* Priamus, *mother to* Hector *and* Paris. [c] *At which time ſhee could not in any likelyhood be leſſe then* 15. *Now* Hercules *deſtroyed* Troy 31. *yeares before the laſt beſieging of it, to which if we adde the other ten yeares of the ſiege, beſide the time betweene her carrying away by* Theſeus, *and the deſtruction of* Troy *by* Hercules, *it will amount to* 56. *yeares, ſo that by this computation ſhee could not be much younger then* Hecuba.

ſpeech

ſpeech is? or is that alſo a fable?

Cocke. I never met him in the field, *Micyllus*, neither can I ſo perfectly deſcribe the *Gracians* unto thee, becauſe they were our enemies: [d]but I eaſily ſlew his friend *Patroclus*, for I thruſt him through with a ſpeare.

d *He falſly poſteth the killing of* Patroclus, *who was wounded by* Euphorbus, *but ſlaine by* Hector. Iliad. 16. v. 826.

Micyllus. But with farre more eaſe did *Menelaus* kill thee, and that ſoone after; but enough of theſe matters: tell me now ſomewhat concerning *Pythagoras*.

Cocke. Without doubt, *Micyllus*, I was a ſubtile fellow, (for I will tell thee the truth plainly) & not unlearned, nor ignorant of the moſt commendable arts: [e]for I went into *Ægypt*, to bee inſtructed in wiſedome by their Prophets, where I ſecretly learned the bookes of [f]*Orus*, & *Iſis*: from thence I ſayled into [g]*Italy*, and delivered ſuch doctrine to the *Gracians* that dwelt there, that they honoured mee as a God.

e *Diverſe of the auncient Philoſophers, travelled into* Ægypt, *and* Chaldæa, *becauſe in former times learning flouriſhed in theſe parts.*

f Orus, *or* Horus *was the ſon of* Iſis, *and* Oſiris: *theſe three were the firſt that inſtructed the* Ægyptians *in the knowledge of letters: and therefore honoured by them as gods: they likewiſe invented the way of writing in* Hieroglyphicks, *expreſſing what they meant by the ſhapes and figures of living things, &c. In which kinde of writing, all their ſecret and myſterious knowledge was recorded, which they ſo highly reverenced, that they thought it irreligious, to prophane it with a common character.* g *How* Pythagoras *ſet up ſchoole in* Italie, *and by what precepts and ceremonies his ſchollers were diſtinguiſht from other ſects, ſee* Diog. Laert. *in his life,* Gellius, Juſtine, Livie, lib. 1.

Micyllus. I have heard no leſſe my ſelfe: thou alſo taughteſt that men when they were dead ſhould revive againe, and ſhewedſt unto them a [h]knuckle bone of gold: but what came in thy head, ſo ſtraightly to forbid the eating of fleſh and beanes?

h *It is ſaid that the naked hippe of* Pythagoras *being diſcovered, ſeamed to be of pure gold:* Hermippus *of* Pythagoras *in* Laertius.

Cocke. Aske me not that queſtion, good *Micyllus*, I pray thee.

Micyllus. Why ſo?

Cocke. Becauſe I am aſhamed to tell the true cauſe thereof.

Micyllus. Be not abaſht to tell it mee that am thy fellow and friend: for I will now no longer account my ſelfe thy maſter.

Cocke. O *Micyllus*, it was no point of sound vvisedome that mov'd me to it: but when I considered, that if I should prescribe any common forme of doctrine that was agreeable to other mens rules, few would bee drawne to follow it, because it was not strange: I thought that how much the more contrary my doctrine was to other mens, so much the more rare it would appeare: and this was the cause that I devised those new rules, that diverse men having diverse opinions of them, might all of them remaine doubtfull and uncertaine of the meaning, as they did in those darke and double intending oracles.

Things that are new & strange are alwayes most admired.

Micyllus. Seest thou? thou hast partly made a foole of me, as well as thou didst of those [i] *Crotonians*, *Metapontians*, *Tarentines*, and such like simple fellowes which followed thy precepts, and walked in those erring steppes which thou leavest for them to tread in: but when thou didst put off *Pythagoras*, vvith vvhat body vvast thou then inclosed?

[i] *Certaine cities of Italie, amongst whom Pythagoras lived.*

Cocke. I then came to bee [k] *Aspasia*, that famous strumpet of *Miletus*.

[k] *Pericles a great nobleman and generall of the Athenians, was so taken with the beauty and eloquence of this Aspasia, that he married her, and as some thinke, for her sake onely undertooke the Samian warre.*

Micyllus. I am ashamed to heare: Why *Pythagoras*, among all other beasts, wast thou also a vvoman? the time hath beene then, gentle Cocke, that thou vvast an Henne, and laidst an egge, vvhen thou vvast *Aspasia* and got with child by *Pericles*: then didst thou card and spinne, and doe all other worke as vvomen ought to doe.

Cocke. All this did I; and not I only, but before me both [l] *Tiresias*, and [m] *Caneus* the sonne of *Elates* were both men and vvomen: therefore if thou deride mee for that, thou scornest them as much.

[l] *Necrom. 1.*

[m] *How Cæneus the sonne of Elatus, was changed from a faire woman to a man: see Ouid. Met. lib. 12.*

Micyllus. And which was the merryer life of the two? vvhen thou vvast a man, or when thou wast got with child by *Pericles*.

Cocke. Doest thou not know how dangerous a question this is, and what punishment *Tiresias* himselfe had for assoyling it?

Micyllus.

Micyllus. Well, though thou resolve it not, [n] yet hath *Euripides*, in my judgement sufficiently determined this doubt: who saith, hee had rather beare a sheild in battaile three times, then beare a child once.

Cocke. When thou art in childbed, *Micyllus*, I will then put thee in minde of this question: for thou likewise shalt oftentimes become a vvoman in the circuit and compasse of thy lives.

Micyllus. Is it not a death to thee, Cock, to thinke all men are *Milesians*, or *Samians*? For it is said, that thou, being *Pythagoras*, [o] and of rare beauty, wast many times *Aspasia* to the tyrant: but after *Aspasia* who wast thou then, a man, or againe a woman?

Cocke. I vvas [p] *Crates* the *Cynicke*.

Micyllus. Mighty gods, what a transmutation was that from a vvhore to a Philosopher?

Cocke. And then a King, and then a beggar; and shortly after a Duke: then a horse, and a cowe, and a frogge, and a thousand things else: for it would be long to rehearse them all. Lastly, I have beene a Cocke oftentimes, for I delighted in that life, and served many, * both kings, peore men, and rich men, and now am come to be thy Cocke, where I dayly laugh to heare thee complaine and grudge at thy poverty, and thinke so well of rich men, whereas thou art ignorant of all those evills which accompany them: for if thou didst know the many cares wherewith they are oppreſt, thou wouldst laugh at thy selfe, for ever thinking a rich man to be happy.

Micyllus. Wherefore, O *Pythagoras*, or whatsoever thou wouldst be called (for I would be loath to offend thee with calling thee sometimes one name, and sometimes another.)

Cocke. It makes no matter whether thou call mee *Euphorbus*, or *Pythagoras*, or *Aspasia*, or *Crates*, for I am all these: yet thou shalt doe best to call me as thou seest me, a

n *In the person of* Medea, *who being forsaken by her husband* Jason, *makes a great complaint against mens cruelty and womens misery, and amongst the rest comes out with this.* Λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον Ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί, Κακῶς φρονοῦντες. Ὡς τρὶς ἂν παρ' ἀσπίδα Στῆναι θέλοιμ' ἂν μᾶλλον, ἢ τεκεῖν ἅπαξ. *We live they say at home frō perills free, Whilst they doe fight at push of pike, but see Their error, for thrice standing to my shield, I'd rather fight, then once bring forth a child.*

o Pythagoras *was very beautifull, insomuch that his schollers supposed him to be* Apollo. Laert.

p *A* Thebane *Philosopher, scholler to* Diogenes. * *He returnes to the former discourse concerning riches and poverty.*

Cocke, and thinke it no reproach unto me to be called as a poore bird, for I have the lives of many within me.

Micyllus. Then, Cocke, forasmuch as thou hast made tryall almost of all kind of lives, and knewest them all, tell me in good sadnesse, how rich men, and how poore men live, that I may know whether it be true as thou sayest, that we are more happy then the rich.

Cocke. Marke then, *Micyllus*, and consider well of it: for thou art not troubled with any rumours of wars, when newes comes that the enemies are in the countrey: then hast thou no care, neither of the spoyling of thy lands, nor breaking downe of thy parkes, nor the vvasting of thy vines: but as soone as thou hearest the trumpet sound, thou lookest about thee, vvhither to turne thy selfe for thy safety, and where to be out of perill: but those rich men, what care are they in with all their retinewe? they grieve to see from the walles their substance and goods destroyed in the fields: and if any thing bee to be brought to the Citie, they are called to doe it: or if a sallie must bee made against the enemy, they are sure to be formost in perill, alwayes appointed for Captaines and leaders in the battaile, but thou vvith a strong pike in thy hand, standest vvell prepared for thy defence, and ready to take part of the Captaines feast, vvhen hee sacrificeth to the Gods after victory. Againe, in the time of peace, thou, as one of the comnaltie, goest to the publike meetings in the judgement place, where thou raignest as king over these rich men: for they stand in feare and doubt of thee, and glad to get thy favour with gifts, labouring to make publike bathes, playes and pageants to please thee withall, and thou viewest and examinest them as exactly as if thou were a lord; sometimes thou vvilt not so much as speake to them: and, if it please thee, thou mayst either drive them away with stones, or confiscate their goods. Thou neither fearest the crafty Lawyer should beguile thee, nor the theefe steale away thy gold, by clyming over thy walles, or breaking up the house: neither art thou troubled vvith any reckonings,

The inconveniences that attend rich men, and on the contrary, the freedome of the poorer sort in time of warre.

Their happines above the rich in the time of peace.

Especially wher there is a popular government. Whereof wee may find many examples, both amongst the Romans *and* Grecians; *but chiefly whilst the commonwealth was governed by the people.*

The power of the common people when they beare the sway.

reckonings, nor demanding debts, nor beating evill ſervants, nor in care for thine accounts: but vvhen thou haſt cobled a ſhooe, haſt ſeaven halfe-pence for thy labour: and riſing from thy vvorke at ſunne ſet, (at vvhich time thou mayſt bathe thy ſelfe, if it pleaſe thee) thou buyeſt thee ſome fiſhes, or herrings, or a few heads of garlike, vvherewith thou makeſt merry, ſinging for the moſt part all the day long, and practiſing Philoſophie in thy ſweet poverty: this makes thee ſtrong and healthfull in body, and able to abide the cold: for labour hardneth thee to vvithſtand courageouſly thoſe things vvhich other men thinke indurable, and none of theſe hurtfull diſeaſes can lay hold on thee: for if thou be at any time touched vvith a grudging of an ague, thou ſuffereſt it not to tarry long vvith thee, but ſhakeſt it off ſpeedily, and driveſt it away even with very hunger, ſo that it ſoone departs as if it were in feare to ſtay with thee, when it ſeeth thee drinke cold water ſo heartily, and not abide the dayly cures of the Phyſitians: but thoſe miſerable men, how many evills doth their ill diet bring upon them? as gouts, vomitings, impoſtures of the lungs, and dropſies: for theſe bee, as it were, the children of delicate and vvell furniſhed feaſts. Therefore thoſe men, vvhich like *Icarus*, ſtill ſoare to get aloft, and ſeeke to approach the ſunne, not remembring that their vvings are faſtned vvith waxe, many times have a grievous fall even headlong into the midſt of the ſea, but as many as vvith *Dædalus*, climbe not into the skies, nor ſet their mindes on high places, but flecke neare the ground, that their vvings may ſometimes bee moiſtned vvith ſalt water, thoſe men for the moſt part flie in ſafety.

The benefit of a labouring life, and hard diet.

The diſeaſes & evills that proceed from ryotouſneſſe.

Icaromenipp. c. 9. *The rich Lydian king, overcome by Cyrus the Perſian, & being ready to be burnt, at his earneſt prayer to* Apollo, *the fire was quenched with a great ſhower of raine, and ſo was ſaved.* Herodot. lib. 1. *The younger tyrant of Sicille.*

Micyllus. Thou meaneſt orderly and diſcreet men.

Cocke. For the others, thou knoweſt what ſhamefull wrackes and falls they have beene ſubject to. As *Craſſus*, who had his plumes pluckt by the *Perſians*, and by them laughed to ſcorne, when he was caſt on the pile of wood ready to be burnt: likewiſe *Dionyſius*, being depoſed from his

kingdome, taught a grammar schoole in *Corinth*, and after so pompous a raigne, was forced to teach children to read for his living.

Micyllus. But tell me Cock of thine owne life, when thou raigneſt, (for thou alſo, as thou ſayeſt, haſt bin a king) what experience thou haſt of a kings life. I thinke thou vvaſt then filled vvith all kinde of felicitie, becauſe thou didſt poſſeſſe that vvhich was the head and ſpring of all pleaſures.

Cocke. Good *Micyllus*, give me no cauſe to remember it: I vvas then ſo miſerable a vvretch, that I tremble to heare of it: indeed as thou ſayeſt, to thoſe that beheld mee outwardly, I was thought to be happy and fortunate, but within me, I had infinite millions of miſeries dwelling and abiding.

Micyllus. And what were thoſe? for it is ſtrange it ſhould be ſo, neither can I beleeve it.

Cocke. I raigned, *Micyllus*, over no ſmall region; which flowed with plenty of all kinde of fruits: and for multitude of inhabitants, and beauty of cities, to be accounted amongſt the moſt flouriſhing kingdomes: many navigable rivers ranne through it, the ſea yeelding many commodious havens, and ſtations for ſhippes: I had a huge army of ſouldiers, horſemen in great number, and pikemen infinite, a ſtrong navy, coine innumerable, plenty of gold plate, and all other things belonging to the pompe of a kingdome in great abundance. When I went abroad, many honoured and reverenced me, as if they had ſeene a deitie: they would runne one over another to have a ſight of me, and climbe up the houſe tops, thinking it a great matter to haue a full view of the chariot, the purple roabe, the diadem, of thoſe that went before, and thoſe that followed: but I alone, knowing how many things did trouble and diſquiet mee, could not but condemne them of follie, and bewayle mine owne miſery. For I compared my ſelfe to ſuch gallant Images and *Coloſſus*, as *Phidias*, *Myron*, and *Praxiteles* haue carved, for they in outward ſhew reſemble the ſhapes of

The unhappie condition and eſtate of Tyrants.

Three famous Carvers.

The reſemblance of a Tyrannie.

Iupiter, or *Neptune*, brave and comely in countenance, all wrought over with gold and pearle; having either the thunder or lightning, or the three forked mace in his right hand. But if thou ſtoope down to ſee what is within them, then thou ſhalt diſcerne the barres, the wedges, the nayles wherewith the whole body is faſtned and buckled together: the pieces of wood, the pinnes,, the pitch, the morter, and ſuch like filth wherewith it is filled within: beſide the multitude of flyes and ſpiders that have their dwelling there: ſuch a thing is a kingdome.

Micyllus. Now compare the morter, barres, and wedges, to the inner part of a kingdome, and ſhew what likeneſſe the filth of the one hath to the other; (if there bee any) as thou haſt likened that which is ſeen, carryed abroad, ruling over ſo many men, and worſhipped ſo devoutly, to the wonderfull Image of *Coloſſus*; for indeed either of them have a ſeemely outſide: tell me therefore now, what reſemblance there is betweene the one and the other for their inward parts.

Cock. *What ſhould I rehearſe unto you, *Micyllus*, their feares, griefes, and ſuſpicions; the hatred and conſpiracies of thoſe that are neareſt to them, their ſhort and unſound ſleepes; their fearefull dreames, their variable thoughts, and ever evill hopes, their troubles and vexations, their collections of money, and judgment of controverſies, their militarie affaires, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts, which ſuffer them not once to enjoy a quiet dreame, but they are compel'd alone to have an eye in all things, & a thouſand buſineſſes to trouble them. Great *Agamemnon*, the ſon of *Atreus*, could not enjoy a quiet nights reſt for the cares that occupied his head, no not when all the *Gracians* elſe were aſleepe: what a griefe was it to the †*Lydian* king to have his ſonne dumbe? how did ‡*Clear-*

*Their troubles and vexations. Iliad. 10. v. 1.

†Crœſus *ſending to the oracle at* Delphos *to know ſomething concerning his ſonne that was dumbe was anſwered that he had no great reaſon to deſire that his ſonne ſhould ſpeake, for that day on which he ſhould firſt hear it, would be the moſt unfortunate to him that ever he ſaw, which fell out accordingly, for* Sardis *his regall Citie being taken by* Cyrus: *a common ſouldier of the* Perſians *meeting with* Crœſus *and his ſonne, not knowing him to be the king, was about to kill him, at which his ſonne that was dumbe before, ſuddenly cryed out, doe not kill* Crœſus. Herodot. lib. 1. ‡ *A* Perſian *Captaine that tooke part with* Cyrus, *againſt his brother* Artaxerxes, Plutarch.

chus vexe the *Persian Artaxerxes*, when hee mustred soul-
u Dionysius the younger. diers against him, to serve his brother *Cyrus*? u another was offended at *Dion*, because hee used but private speeches with the *Syracusians*: another was troubled to heare but w *Parmenio* praysed: *Perdiccas* envied *Ptolome*, and *Ptolome*, *Seleucus*: but if there be but some speech of a rebellion, Lord, what feare are they in then, if they see any three or foure of their guard talking together. But the greatest misery of all is, that they alwayes suspect those most, that are their greatest friends, still looking for mischiefe at their hands. One is poysoned by his owne child; and he againe used in the same sort by his friend: and hee too perhaps within a short time, served with the same sawce by another.

w Some of the chiefe captaines of Alexander the great, who sharing his dominions amongst them after his death, fell at length to deadly hatred, and bloudy warres with one another. Necrom. 10.

Micyllus. Fie upon them; what horrible things are these, Cocke? I see now, it is a farre safer kinde of life for me, to labour at cobling shoes, then to drinke out of a golden cup, poyson and venome mixt with the wine. The greatest danger I am in, is least my paring knife should runne awry in cutting my leather; and so hurt some of my fingers. But those men make deadly banquets one for another, dayly inuring themselves to infinite villanies: but when they are once fallen, then they rightly resemble, in my opinion these players of Tragedies: amongst whom, a man may see many that for a time beare the persons of *Cecrops*, x *Sisyphus*, or y *Telephus*, having crownes on their heads, swords with Ivorie hilts, glistering haire, & cloakes embrodered with gold: but if (as it chanceth sometimes) any of them be beaten and throwne downe upon the stage, then is he a laughing stocke to all that see him, when his vizard and his crowne shall bee torne in peeces; the bloud running downe from his broken pate, and his neather parts turned up; shewing his patcht and beggerly cloathes, with his buskins ill favouredly buckled upon his legges, and far unmeete for his feete. Seest thou, good Cocke, what a similitude thou hast taught me to make? for when thou wast a king, thy estate was like unto this: but when thou becamest

x A sturdy thief slaine by Theseus king of Athens, hee is feigned by the Poets continually to roule a great stone in hell.

y King of the Mysians.

This similitude is often used by Lucian.

cameſt a horſe, or a dogge, or a fiſh, or frogge, how couldſt thou away with this kinde of life?

Cocke. Thou moveſt a queſtion that would aske long ſpeeches, and not to this preſent purpoſe: but the ſumme of all is this: I could finde no life to be ſo full of trouble as the life of man, if it be conſidered onely according to the naturall inclination and uſes thereof: for thou canſt not finde either an horſe to be an uſurer, or a frogge a backbiter, or a crow a ſophiſter, or a ghat voluptuous, or a cocke laſcivious, and ſo of all the reſt: for thoſe vices which yee are daily ſubject unto, thou canſt not perceive in them.

Hee concludes man to lead the moſt unhappie life, becauſe the moſt vitious of all creatures.

Micyllus. Herein thou ſayeſt true indeed Cocke, neither will I for my part be aſhamed to tell thee vvhat cares I have indured: for never could I yet put out of my minde, the deſires I had from my youth to become rich, but even in my dreames I have gold often preſented unto mine eies: and chiefly this knave *Simon* doth anger mee at the heart, to ſee him live in ſuch wealth.

Cocke. I will ſoone eaſe thee of that griefe, *Micyllus*, and therefore riſe up now whilſt it is night and follow mee: I will bring thee to *Simon* himſelfe, and to the houſes of other rich men, that thou mayeſt ſee vvhat caſe they are in.

Micyllus. How canſt thou do it? for their gates are now ſhut: and wouldſt thou have mee breake thorough their walls?

Cocke. No *Micyllus*, but *Mercurie*, to whom I am conſecrate, hath given a certaine propertie to the longeſt feather of my taile, that which is ſo weake, that it bends downewards.

a Certaine creatures have been thought by the ancients to appertaine peculiarly unto each of the gods, and therefore conſecrated to them, as the Eagle to Iupiter, the Peacocke to Iuno, the Graſſhopper to the Muſes, & the Cocke to Mercurie. Why, ſee above.

Micyllus. But thou haſt two ſuch feathers:

Cocke. Then it is that on the right ſide; for whomſoever I ſhall ſuffer to take it, as oft as I will, hee may open therewith any doore, and ſee any in the houſe, and not be ſeene himſelfe.

Micyllus. I thinke, Cocke, thou goeſt about to cheate me now with ſome trickes of legerdemaine: for if thou ſuffer mee once to have it, thou ſhalt ſoone ſee all *Simons* goods in my houſe, for I will bring them away as faſt as I can, and make him againe halt of his old ſore, and glad to ſet on patches to get himſelfe drinke.

Cocke. That thou mayſt not, for *Mercurie* hath commanded me, that if he which hath the feather goe about any ſuch matter, I ſhould preſently crowe out and make him taken.

The poets feigne Mercurie to be the patron and protectour of theeves.

Micyllus. That's very unlike, as if *Mercurie* being ſo cunning a theefe himſelfe, would miſlike the ſame in another? yet, let us goe: for I will abſtaine from the gold, if I can.

Cocke. Firſt, *Micyllus*, plucke off that feather: but what meaneſt thou to pull them off both?

Micyllus. Becauſe I would be ſure to have the right, and thou the leſſe deformed: elſe, the one halfe of thy rayle would be as it were maimed.

*Simonides for Simon.

Cocke. Be it ſo then; but ſhall we goe firſt to *Simon*, or to ſome other rich man?

Micyllus. Nay to *Simon*, I pray thee, becauſe he was ſo proud of his riches, that hee would have had his name longer by two ſyllables: ſee, we are at his gates already, what ſhall I doe with this feather?

** He deſcribes the cares and perplexities of rich men, with their wonderfull diſtractions.*

Cocke. Put it into the locke.

Micyllus. I have done ſo: O *Hercules*, how the doare openeth as it were with a key!

Cocke. Doeſt thou not ſee him now watching about his reckonings?

Micyllus. Yes, I ſee him ſit by a ſmall dimme light: and how pale he lookes? I know not why: unleſſe hee pine and conſume himſelfe with cares, for I have not heard that hee hath beene ſicke.

Cocke. Hearken what hee ſaith, and thou ſhalt know the whole matter.

Simon. *Theſe ſeventy *talents, I have hid ſafe enough

a There are diverſe ſorts of talents, as the Egyptian, Syrian, Antiochian, Syracuſan, &c. but that which is moſt commonly underſtood by authors, is the Attike talent, the the value whereof amounts to 600. French crownes. Budæus de aſſe.

under

under my bed, and no man knowes where they be: but the sixteene talents, *Sosylus* the horse-keeper saw me when I hid them under the manger: yet hee is one that hath no great care of the stable, and but a loyterer in his businesse, and like enough to steale a greater summe then that from me: but how should *Tibius* be able to buy so much pondered meate, as he did yesterday? they say also, that he bought an earing for his wife that cost him five groats: certainly, they be goods stolne from me, that these men do thus waste and consume: and my plate here, me thinkes, being so much of it, stands not very safely, and I feare lest some false knave or other will breake downe my wall and take it away: many do envie and seeke to deceive mee, and chiefly my friend *Micyllus*.

Micyllus. Thou liest like a knave: thou thinkest I am like thee, that stole away my pitcher under thy cloake:

Cocke. Peace *Micyllus*, lest wee be taken:

Simon. It is good to be warie of that watchfull fellow, therefore goe I round about my house, and search every corner; who is there? I see thee well enough thou wouldst faine breake into my house, but thou art hapned against a pillar. That's good lucke: I will goe and tell my gold over againe lest any slipt by before. See: I heare some noise againe: as I live, all men are set against mee and lay wait for mee: where is my wood-knife if I chance to take the thiefe: now will I goe burie my gold againe.

Cocke. This is *Simons* life, *Micyllus*, let us goe now to some other place, for there is but a little of the night left.

Cocke. O wretched creature! what a life leads he? I wish all mine enemies rich in such sort: I will give him one boxe on the eare, and then be gone.

Diogenes *the* Cynicke *being asked the reason why gold looke pale, answered, that it was for feare, being there are so many that lay in wait to catch it,*

Simon. Who strake mee now? alas poore wretch as I am: there are surely theeves in my house.

Micyllus. Crie out, watch, make thy face as pale as the gold: pine away thy selfe. Now Cocke, if thou wilt let us go see *Gnipho* the usurer, hee dwelleth not farre hence: loe, his doore openeth of it selfe.

Cocke. Marke then how carefully hee watcheth to account his gaines upon his fingers ends, consuming himselfe in that manner, and yet must shortly leave all these vanities, and come to be some moth, gnat, or flie.

Micyllus. I see that miserable foolish fellow well enough, who in this very life is in no better estate then a flie or a gnat: how hath he withered himself away with reckoning: but let us goe to another.

Cocke. To thy old friend *Eucrate*, if thou wilt: his doore is open, therefore let us goe in.

Micyllus. All these riches were lately mine.

Cocke. Dost thou still thinke upon thy Dreame of riches? behold *Eucrates* himselfe, that old man, lying with one of his servants.

Micyllus. I see most abominable beastlinesse, and most unnaturall filthinesse, not beseeming any man to commit: behold also his wife, in another corner of the house, playing the adulterous harlot with her cooke.

Cocke. Wouldst thou wish then, *Micyllus*, to inherit all that *Eucrates* hath, and to be heire of this his wickednesse?

Micyllus. No certainly, Cocke, rather would I die for hunger, than do such villanie: farewell gold and daintie fare: I have more riches, possessing but two halfe-pence, than they that are in continuall feare to be robd by their servants.

The Conclusion.

Cocke. So then let us now be gone to our owne home for the day is ready to breake, the rest I will acquaint thee withall at another time.

THE

THE INFERNALL FERRIE, OR THE TYRANT.

Charon. THou seest, [a] *Clotho*, our Barge hath beene ready this good while, and all things prepared, meet for our passage: the pumpe is cleansed, the top-mast is reared, the sailes are spread, and all the oares bound fast in their places, and there is no let in mee, but that we may weigh anchor and be gon: only *Mercurie* playes the loyterer, who should have beene here long agoe, which makes our vessell, as you see, unfraught with passengers, otherwise we might have crost the River three times by this: it is now well in the after-noone, and wee have not gotten one halfe-pennie this day: I am sure *Pluto* will thinke the stay was in mee, and I must beare the blame for an others default; whereas, that honest man *Mercurie*, [b] whose office it is to conduct unto us those that are dead, as if he had dranke upon earth of an other fountaine of [c] *Lethe*, hath quite forgot to come back againe unto us, but is either [d] trying masteries with some youths that are his companions, or is playing upon his harpe, or is framing some speech or other, wherein to expresse his vanitie, or perhaps practising to place the theeves as he comes along, for that is a maine point of his profession: but wee suffer him to have his owne will so much, that he cares not whether ever hee come among us, though he belong halfe to our dominion.

a *One of the three fatall Sisters.* Atropos, Clotho, *and* Lachesis, *the daughters of* Night *and* Erebus.

b *being the Messenger of the Gods.*

c *A River in hell, which whosoever drinks of, forgets all that hath beene done in his life time.*

d *These qualities are appropriate to* Mercurie, *because they that are borne under this Planet, are naturally thus addicted.*

Hee is placed by the Poets betweene heaven and hell, because hee is the God of speech; by the use of which, there is a mutuall commerce betwixt those of the highest and the lowest ranke.

— & jus per limen utrumque Solus habet, geminoque facit commercia mundo. *Claud.*

Clotho. Thou knoweſt not, *Charon*, what important buſineſſe may bee impoſed upon him, being one *Jupiter* makes ſo much uſe of in his ſuperiour affaires, by whom, you know, he is to be commanded.

Charon. But yet, *Clotho*, hee ought not ſo extreamly to domineer over his fellow-officers, who never offer to detaine him when hee hath occaſion to abſent himſelfe: but I know the cauſe why: for wee have nothing with us, but the hearb † *Aſphodelus*, with the oblations, parentations, and memoriall ſacrifices for the dead: the reſt is all obſcure cloudes, miſts, and darkneſſe, whereas in heaven all things are perſpicuous and cleare: there they have *Ambroſia* by the belly, and *Nectar* their fill, and therefore I cannot blame him, if hee like that place the better: for which hee goes from us, he flies away as faſt, as if hee were to make an eſcape out of a gaole; but when his turne is to come hither, he is as ſlow and dull, as if he came with no good will.

† *Necromantie.* n.

Clotho. Be patient, good *Charon*, hee is now at hand, as you may ſee, and brings a great company with him, or rather drives them before him with his rod, as if they were ſome Heard of Goats: but how hapneth it, that one amongſt them is bound, an other comes laughing? a third I ſee with a ſcrip about his neck, and a ſtaffe in his hand, caſting a ſterne countenance upon them, and haſtning them forwards: and ſee you not *Mercurie* himſelfe, how he ſweats, and how his feet are all covered with duſt, how hee pants and blowes, ſcarcely able to take his breath? What's the matter with thee *Mercurie*? what makes thee ſo earneſt? and what hath troubled thee ſo long?

Mercurie. Nothing, *Clotho*, but following this paultrie fellow, that ranne away from mee ſo farre, that I thought I ſhould not have ſeene you to day.

Clotho. Who may hee bee? or what was his meaning in running away?

Mercurie. You may ſoone know that, becauſe hee would rather live ſtill, than be amongſt you: hee is ſome King or Tyrant, I know by the moane hee makes, and the matter of

his

his laments, crying out, that he is deprived of some incomparable and unspeakable felicitie.

Clotho. Did the foole thinke, by running away to attaine to life againe, his thread being wholly spun up, and quite cut asunder?

Mercurie. Runne away, sayest thou? nay, if this honest fellow here with the staffe, had not holp mee to take and binde him, I thinke he would have made an escape from us all: for since the time that *Atropos* delivered him up into my hands, he never ceased all the way we came, to struggle and hang-an-arse, and to pitch both his feete against the ground so fast, that we had much adoe to get him forwards. Somtimes againe hee would speake us faire, intreate, and beseech us to beare with him a while, promising us great rewards, if wee would doe so much for him: but I would give no eare to his impossible petition: and when we were come to the very mouth of the passage, where I used to deliver to [g] *Æacus* the dead by account, and hee to take the number of them, according to a bill sent unto him from your Sister, I know not how this paltrie fellow, had privily given us the slip, and I was one too short of my tale: with that *Æacus* casting an angrie countenance upon mee, *Mercurie*, said hee, practise not to play the thiefe with all that comes to your hands: you may sport your selfe enough in this kinde, when you are in heaven: the number of the dead is certaine, and you cannot deceive mee in that: you see there are set downe in your Bill 1004. and you have brought one too short of the number, unlesse you will say, that *Atropos* did misreckon you: I blushing at this speech of his, suddenly called my selfe to minde what had happened upon the way: and looking about me, this fellow was not to be found: then I knew well enough hee was fled, and after him I followed as fast as I could the direct way that led towards the light, and this good honest man followed after mee of his owne minde, and we ran together, as if wee should have runne for a wager, and at the last overtooke him, just when wee were come to [h] *Tenarus*, so

Tyrants very unwilling to die.

g Rhadamanthus, Minos, *and* Æacus *were all three Kings, for their justice called the Sonnes of Jupiter; and for their sincerity, fained by the Poets to bee Judges in Hell.*

h *A Promontory of Laconia, from whence, as the Poets fained, there was a passage into Hell.*

so neare was hee got to make an escape.

Clotho. Then *Charon*, *Mercurie* may well be excused for any negligence committed in this service.

Charon. But why do we still trifle out the time, as if wee had not loitered enough already?

Clotho. Come on then, let them come aboard: I will sit upon the ship ladder, as I was used to doe, and taking the scrowle in my hand, examine every one that enters, who, and whence hee is, and by what meanes he tooke his death. And thou, *Mercurie*, receiving them at my hands, place them in order accordingly: but let yong infants take the first turne, for they are not able to answer for themselves.

Mercurie. Here Ferriman take them to thee, in number three hundred with the fondlings.

Charon. O brave, here's a quarrie indeed: thou hast brought them rotten that were never yet ripe.

Mercurie. Shall they come next, *Clotho*, that were past being mourned for?

Clotho. * Old men thou meanest, do so if thou wilt, for what should I trouble my selfe to examine matters past before the time of [1] *Euclide*: All yee that exceede the age of three score yeares, make your appearance: what's the matter? they are so deafe with age they cannot heare mee: Nay then take them without more adoe, and away with them.

Mercurie. The next are foure hundred lacking two: all mellow and full ripe, gathered in good time.

Clotho. Indeed these are well withered: now *Mercurie*, bring those that are hurt and wounded, and tell mee first how you came by your deaths: but it were better for mee to peruse my scroule, and see what is set downe of them: yesterday they dyed in fight in the countrie of *Media*, foure score and foure, and with them *Gobares*, the sonne of [k] *Oxyartes*.

* *Because their death comes not unexpected, and therefore not so much to be bewailed.*

[1] *This* Euclide *was governour of* Athens *presently after the* 30. Spartans *that ruled over them were cast out, in the time of whose tyrannie, many outrages were on all sides committed, insomuch that having now regain'd their former libertie, to take away all remembrance of past injuries, and to establish peace and quietnesse amongst themselves, they by a generall consent enacted, that whatsoever had beene done in* Athens *before the time of* Euclides *government, should stand utterly void, and not so much as be questioned or spoken of, and hence it seemes the Author takes the proverbe.* [k] *A King of the* Bactrians.

Mercurie.

Mercurie. Heere they are ready.

Clotho. Seven that kill'd themselves for love, and [l] *Theagenes* the Philosopher, for his whore at *Megara.*

Merc. They are all at hand.

Clotho. Where is hee that was kill'd by his wife, and hee that made him cuckold?

Merc. You may see him the next man to you.

Clotho. Then bring those that tooke their death by course of Law, I meane that were hang'd, or preft to death: and those elveen men that were kill'd by theeves, where are they *Mercurie?*

Merc. The wounded men which you see are they: but is it your pleasure that I should bring in the women also?

Clotho. What else? and they that perished by shipwrack, for they all died together, and in the same manner: put them together also that died of an ague, & with them *Agathocles* the Physician: but where is the Philosopher *Cynicus*, who was to die upon a surfeit of hard egges, and raw fish, at the [m] Feast of *Hecate?*

Cynicus. [m] Ready long since, good *Clotho*: and what have I offended, I pray you, that you should let mee continue alive so long? you have suffered my spindle to runne on, till the quill was almost quite spun up: and I was many times minded to cut the thread in sunder, and come to you: but I know not how, it was more than I could doe.

Clotho. I did let thee alone, because I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

Cynicus. Not I, unlesse this fellow that is bound may bee embarkt before mee: for I feare hee will overcome thee with faire words.

Clotho. Let me see: what is hee?

[l] *Hee brings these particulars, not as things truly done, but to shew the various meanes and causes of mens ends, and that neither the name and reputation of a Philosopher can free a man from vice or passion, nor the practise and skill of a Physician secure the professour from sickness or death.*

[m] *It was a custome among the* Greekes, *to celebrate the supper of* Hecate, *called also the* Eleusine *Feast, every new moone in this manner: The rich men set forth at night into the streets bread, fish, hard egges, and lupines or fig-beane, which was eaten and carried away by the poore, and this Supper was then prepared in every part of the town, where three wayes met together, because that* Hecate *is called* triformis, *triple-shaped, being feigned by the Poets to be* Diana *on earth, the* Moone *in heaven, and in hell* Proserpina. [n] *In the person of this* Cynicus, *who was a Cynick, hee here commends that sort of Philosophers for their strictnesse of life, and resolution in death, of whom it seemes hee was farre better opinion'd than of the rest.*

Mercurie. ° *Megapenthes*, the sonne of *Lacydes*, the Tyrant.

Clotho. Come a-boord, sirrha.

Megapenthes. Not so, good Ladie *Clotho*, I beseech thee forbeare mee, suffer mee to ascend againe a little while, and then I will come to you of mine owne accord without any call.

Clotho. What is it that makes thee so willing to be gone?

Megapenthes. ? Give mee leave first to make an end of building my house, which I have left but halfe finished.

Clotho. You doe but trifle the time, away I say.

Megap. I will aske no long libertie of you: give mee but one dayes respite, sweete *Clotho*, that I may give my wife intelligence of my money, where I have great store of treasure hidden.

Clotho. Content thy selfe, it shall not be so.

Megap. And shall so much gold be lost?

Clotho. Not lost, I warrant you: take you no care for that: for your Cousin *Megactes* shall finger it all.

Megap. O disgracefull indignitie! what, mine enemie? what a base-minded wretch was I, that had not kill'd him before.

Clotho. Hee is the man: and hee shall continue alive after thee fortie yeares and upwards to enjoy thy Concubines, thy apparell, and all the gold thou hadst.

Megap. This is an intolerable abuse, *Clotho*, to bestow what was mine upon mine enemie.

Clotho. I beseech you, sir, did not you come by *Cydimachus* goods by murthering him, and cut his childrens throats also, before the breath was out of his body?

Megap. But now they were mine.

Clotho. And it may suffice you have enjoy'd them so long.

Megap. A word with you, *Clotho*, in your eare; I would faine speake with you so that no man else may bee within hearing: friend, off a litle I pray you: If you will give me leave to runne away, I promise to bestow upon you a thousand talents of wrought gold, before this day bee at an end.

° *In the person of* Megapenthes *hee describes the miserable and wretched condition of Tyrants.*

p *It seemes to be spoken in imitation of* Homers Protesilaus, Iliad. 2. v. 702. *of which hereafter in the* Surveyors. *a.*

Clotho. What a foole art thou, to have any thought of gold or talents.

Megapenthes. I will give thee two ſtanding-cups more into the match, if thou wilt, which I got by killing *Cleocritus*, either of them weighes an hundred talents of molten gold.

Clotho. Away with him, for hee lookes as if hee would never come on willingly.

Megap. I beſeech you be good to mee: the Citie wall, and the harbour for ſhipping which I was about to make, are not yet finiſhed: if I had lived but five dayes longer, I ſhould have made an end of them both.

Clotho. Content thy ſelfe, the wall ſhall bee made up by an other.

Megap. Yet let me obtaine one requeſt at your hands, which is ſo reaſonable that you cannot deny it.

Clotho. What may that bee?

Megap. Let mee live but ſo long, as to ſubdue the *Piſidians*, and bring the *Lydians* under tribute, and erect a ſumptuous monument for my ſelfe, whereupon I may engrave all the great and warlike exploits that have beene performed by mee in my life time.

Clotho. I thanke you ſir: is this your one dayes reſpite? why twenty yeares will not ſerve his turne for this.

Megap. I will give you pledges for my ſpeedie returne: or if you will, I will pawne my favorite to anſwer for me, man for man.

Clotho. O villaine, how often have I heard thee wiſh, that hee might be thy ſurviver.

Megap. I have wiſhed ſo indeed in my time, but now I am better adviſed.

Clotho. Thou ſhalt have him here with thee before it bee long, for thy next ſucceſſor will be ſure to make a hand with him.

Megap. Yet, good Deſtinie, deny me not this one thing.

Clotho. What is that?

Megap. I would faine know what ſhall betide after my death, and in what manner things ſhall be carried.

Clotho. Heare me then to thy further vexation: *Midas* thy bond-slave shall marrie thy wife, for hee hath kept her this many a day.

Megap. That villaine? whom I by my wifes perswasion made a free-man,

Clotho. Thy daughter shall be one of the next Tyrants concubines: the images and statues which the Citie aforetime erected for thine honour, are all overthrowne, and derided by every one that lookes upon them.

Megap. Have I no friends then, that were offended to see mee so abused?

Clotho. What friend hast thou? or for what just cause could any man be thy friend? dost thou not know, that every one that honoured thee, and praised all that thou saidst or didst, did it out of feare or hope, as friends to thy Soverainty, and observing the time onely?

It hath beene alwayes the use of parasites and flatterers, to sweare by the names of Princes.

Megap. Yet would they run on heapes to the place where they heard I was to dine, and with loud acclamations wish mee all happinesse, every one protesting himselfe readie, if it were possible, to die before me, insomuch that they tooke their oathes and sware by my name.

Clotho. Therefore one of the number, who feasted you yesterday made a quick dispatch, and gave you a drench for your last, which sent you hither.

Megap. Me thought indeed it went downe somewhat bitter: but what reason had hee to use mee so?

Clotho. You propose many questions, but you are to goe about an other matter.

Megap. Yet there is one thing, sweet Destinie, that vexeth mee more than all the rest, and puts mee into a longing to recover the light againe for a while.

Clotho. And what may that be? some great matter I warrant you.

Megap. My man *Carion*, as soone as hee saw I was dead, about sunne-setting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto mee) and pulling to the doore after him, tooke his

pleasure

pleasure of my Concubine *Glicerie* (whom I thinke he had kept long before) as if there had beene no man present: and when he had satisfied his desire, he lookes backe upon me, and sayes, thou wretched carle, thou hast many a time beaten me without a cause: and with that he pull'd me by the beard, and gave me a boxe on the eare; and hawking with open mouth, spat in my face, and so bidding me be packing to the pit of hell, hee went his wayes. I was vehemently kindled against him, but knew not what to doe to him, for I was stiffe and cold: but that cursed chamber-maid of mine as soone as she heard the noyse of some that were comming in, moistned her eyes with spittle as if she had wept for me, and howling out, called upon my name, and so went out of the roome: but if I could catch them.

Clotho. Threaten not too much now, but away your selfe: for it is time you should be brought to the barre.

Megapenthes. And who dare be so bold, as to give sentence against a King?

Clotho. Against a King, no man: but against a dead man, *Rhadamanthus* will doe it, whom you shall quickly finde to be just, and one that will give every man his due: but now make no longer stay.

Megapen. [q] Sweet destinie, make me a private man, make me a poore man; nay, make me a slave instead of a formerly King, so that I may revive againe.

Clotho. Where is the man with the staffe? and thou *Mercurie*, take him betweene you, and hoyse him into the ship: for he will never come of himselfe.

Mercurie. Come Runaway: follow mee now: take him to thee Ferry-man, and make him sure to the maine Mast.

Megapen. By right I ought to sit in the best place.

Clotho. Why so?

Megapen. Because when I was a King, I had ten thousand attendants to guard and waite upon me.

Cyniscus. Did not thy man *Carion* well then in pulling thee by the Beard, seeing thee to be such a foole? but now thou wilt finde thy tyrannie bitter enough to thee, when thou

q *The like is spoken by the ghost of* Achilles *to* Ulysses. Hom. Od. 11. v. 488.

Μὴ δή μοι θάνατόν γε παραύδα φαιδίμ' Ὀδυσσεῦ·
Βουλοίμην κ' ἐπάρουρος ἐὼν θητεύεμεν ἄλλῳ
Ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
Ἢ πᾶσι νεκύεσσι μετ' φθιμένοισιν ἀνάσσειν.

Renown'd Ulysses, *name not death to me,*
A plowman far, or slave I'd rather be
To some poore man that pines for want of bread,
Than have dominion over all the dead.

thou shalt taste of this staffe.

Megapen. And dare *Cynisc us* stretch out his staffe against me, whom for the liberty of his tongue, his bitternesse and sharpe reproofes, I was lately like enough to have nayled to a post?

Cynisc us. And therefore now shalt thou be nayled to the Mast.

Mycillus. I pray you *Clotho*, am I no body amongst you? or because I am poore, must I therefore be the last that shall be shipt?

Clotho. Who art thou?

Mycillus. [1] *Mycillus* the Cobler.

Clotho. Art thou angry because thou tarryest too long? seest thou not how much the Tyrant hath promised to give us, to be dismist for a small time, and why should not delay be as welcome to thee?

Mycillus. Heare me, thou best of all the fates: this kind of [2] *Cyclops* curtesie can never content me, who promised, *Vtis* shall be the last man I will eate: for whether I bee first or last, the same teeth will still be ready for me: and beside, the cause stands not with me as it doth with rich men, but rather our conditions, as they say, are in opposition one to another: the Tyrant in his life time seemed a happy man, every man stood in feare of him, every man cast his eye upon him, and he left so much gold and silver, and apparell, so many horses, banquets, beautifull boyes, and comelie women behinde him, that hee had cause to complaine, and grieve to bee distracted from them: for, I know not how, the soule is as it were glewed to such delights as these, and will not easilie be brought to leave them, after it hath been long inured to them: or rather linkt fast in some indissoluble band, which makes them mourne and lament when they are to part from them: and though upon other occasions they are bold and hardy enough, yet are they found to be fearefull and timorous, when they are to take this journey in hand, and turne still backwards like a forsaken lover, and covet to behold from a farre off what is done in the light,

1 See the Cocke.

[2] Ulysses being in the denne of Polyphemus, a Gyant that had one eye onely, and that in the midst of his forehead, called himselfe by the name of Outis, that is, Nobody, obtaining only this favour in promise from the Cyclops, that hee should be the last man that hee would eate of all his company: but afterwards Ulysses having put out his eye, and hee crying out for helpe, being asked who had hurt him, could only answer that Nobodie had done it. Hom. Od. 9.

as this vaine man lately did, that ranne away as he was coming, and thought now to prevaile by intreating: but I had no such ingagements in my life time, no familie, no lands, no gold, no houshold-stuffe, no honour, no statues; and therefore could not chuse but be succinct and nimble: no sooner could *Atropos* give me a becke, but I suddenly cast downe my cutting-knife and my patches, and the slipper that was in my hand, leapt off my seat lustily, barefoot as I was, and staid not so much as to wipe off the blacking, but followed as fast as I could, or rather led the way; looking still forwards, and nothing behind could recall me, or make me turne againe. And in good sadnesse I see nothing amongst you but pleaseth me passing well: for in that we are all now of equall condition, and no difference betwixt man and man, it gives me a great deale of content: here is no calling for debts, no paying of subsidies, and, which is best of all, I shall not here starve for cold in the winter, nor bee troubled with sickneesse, nor be beaten by my betters: all is peace, and the world turn'd upside downe, for we that are poore doe laugh and bee merry, and the rich men lament and mourne.

poore men have no allurements to make them in love with living: and are therefore farre more willing to leave the world than the rich.

Clotho. I have observed your laughter, *Mycillus*, this good while: what is it that hath made you so merry?

Mycillus. Hearken then to me, most reverent goddesse: I dwelt upon earth neare unto the Tyrant, and perfectly saw all that he did, and could thinke no otherwise but that hee was a kinde of God: for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beset with precious stones, and his Bedsteads of silver; I could not but thinke him a happy man: nay, the very smoak of the dishes that were prepared for his dinner made me almost madde, so that I thought him to be more than a man, and the most fortunate of all other; yea, to be indued with greater beauty and comelinesse than any man else, advanced by fortune the heigth of a large cubit above all other men: his gate was stately, he vaunted himselfe proudly, and all he met withall he put out of countenance. But when he

was

was dead and ſpoyled of all his pompe, me thought I could not chuſe but laugh at him, and much more at my ſelfe to ſee what a foole I was to admire ſo vile an animal, and think him happy by the ſmell of his platters, or fortunate for having his roabes died in the bloud of the [t] Fiſh taken in the *Laconian* Sea. Moreover, when I ſaw *Gniphon* the uſurer bemoaning himſelfe, and repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taſte of them; leaving them to *Rhodocharis* the unthrift, who was his neareſt kinſman, and next heire by the Law: I knew not how to ſuppreſſe my laughter, eſpecially, when I bethought my ſelfe of his pale complexion, his miſerable condition, his carefull countenance, and that hee was rich onely in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, which honeſt *Rhodocharis* would ſoon ſet [w] flying: But why are we not going? the reſt wee will laugh at when we are under ſayle, and ſhall ſee them mourne and weepe.

Clotho. Come in then that the Barge-man may weigh anker.

Charon. Whether goe you ſo faſt, ſirrah? the boate is full already: tarrie there, and I will fetch thee over betimes to morrow.

Mycillus. I hope, *Charon*, you will not ſerve me ſo: leave a man behind thee that is perfectly dead. I will complaine to *Rhadamanthus*, beleeve it: Lord, what ill lucke have I: they are all upon their way, and I am left here alone by my ſelfe: I cannot doe better than to ſwimme after them, for I am out of danger of drowning being dead already, and the rather, becauſe I have never an halfepenny to pay for my paſſage.

Clotho. What meaneſt thou by that, *Mycillus*? tarry I ſay, it is not lawfull for thee to paſſe over in ſuch a faſhion.

Mycillus. But for all that, I may hap to get over as ſoone as you.

Clotho. It may not be ſo: therefore let us make towards him, and take him aboord: helpe, *Mercurie*, to hoiſt him to us.

Charon.

[t] *A ſhell fiſh, called the purple.* Plin. nat. hiſt. lib. 9. cap. 36. Ariſt. hiſt. animal. lib. 5. cap. 15.

[w] *That which is evill gotten by oppreſſion and uſurie, the next heire commonly conſumes in ryot and prodigality.*

Charon. Where shall he sit now? hee is here: for you see the barge is as full as it can hold.

Mercurie. If it please you upon the shoulders of the tyrant.

Clotho. That will do wondrous well, *Mercurie*, in faith ascend therefore, and bestride the necke of this notorious villaine, and let us be gone with speed.

Cinyscus. *Charon*, I cannot chuse now, but deliver the truth unto you, half-pennie I have none to pay for my fare, and nothing left mee but this scrip which you see, and this staffe: but if you will have any service at my hands, either to cast out water or handle an oare, I am readie for it: and I hope you will not be offended, if you finde mee sufficient and able to rowe.

Charon. Let us have thy helpe then, and that shall be all I will crave of thee.

Cyniscus. Shall wee have never a call of encouragement all the way we goe?

Charon. By all means if thou knowest any marriners song fit for the purpose.

Cinyscus. I know many, *Charon*, of that kinde, but heare is such crying and howling that it cannot be heard. The rich men: Alas for my goods: alas my lands: woe is mee what a house have I left behinde mee? how many talents shall my heire have of mee to squander away idlie: alas, alas, for my yong children: who shall gather the grapes of the vines I set the last yeare? *The complaint of the rich.*

Mercurie. But, *Micyllus*, hast thou nothing to lament for? no man must passe this Ferrie without teares.

Micyllus. Away, away, I have no cause in the world to lament, if I may have a good passage.

Merc. Yet let mee heare thee crie a little for fashion sake.

Micyllus. Why you shall, *Mercurie*, If you will have it so. Alas for my leather-patches: alas for mine old slippers: alas for my rotten shoes: wretched man that I am, I shall never more sit without victuals from morning no night: I shall never more goe unshod and halfe naked in the winter, nor my teeth chatter in my head with cold; who shall have my cutting *Micyllus mocks them.*

cutting-knife? who shall have mine awle? I thinke I have done well for my part, for wee are almost got to the shoare.

Charon. Come on my masters, first pay mee your fare before you goe any further: you, and you, and you: so, I have all now but of *Micyllus*: cum sirrha, give mee an halfpenny from you.

Micyllus. I hope, *Charon*, you do but jest; or, as they say, write in the water, do you hope to have a half-pennie from *Micyllus*? why man, for my part I know not a half-pennie whether it be round or square.

Charon. A rich voyage, I have made a good daies worke of this: but away, that I may go backe to fetch the horses, oxen, dogges, and other creatures that are to be transported.

Clotho. Bring them with you, *Mercurie*, and I will passe over to the further side of the river to bring along with me *Indopates*, and *Herimathres* two *Syrians*, who are dead in fight one against another about the limits of their lands.

Mercurie. Come my masters, on afore, or rather all in order follow mee.

Micyllus. O *Hercules*, how darke it is? where is now the beautifull *Megillus*? or how should a man know here which is the fairer creature *Phrine* or *Simmiche*? all are alike, and all of one colour: nothing is either faire or more faire: my thred-bare coate which I lately thought to be such a poore wearing, is now as much respected as the Kings purple roabe, for they are both un-apparant, and drenche in the same degree of darkenesse: but *Cyniscus* where are thou?

Cyniscus. I tell thee I am here, *Micyllus*, and if thou wilt let us goe together.

Micyllus. With all my heart: give mee thy hand, and tell me good *Cyniscus*, for thou hast beene initiated into the *Eleusinian* ceremonies, do not they much resemble the manner of this place?

Cyniscus. As right as may bee: but see here is one comming towards us with a torch in her hand: what a terrible

[A beautifull young man of *Corinth*.

† Two *Grecian* strumpets.

* The feasts of *Ceres* which were alwaies solemnized by night.

rible grimme countenance shee hath: is it not one of the Furies?

Micyllus. It should seeme so by her shape.

Mercurie. Here, *Tisiphone*: take these with thee, in number a thousand and foure.

Tisiphone. I can tell you, *Rhadamanthus* hath tarried for you this good while.

Rhadamanthus. Bring them neare Furie, and doe thou *Mercurie* make a proclamation, and call them by their names.

Cynicus. Good *Rhadamanthus*, for thy deare fathers sake, let mee be the first that shall be examined.

Rhadamanthus. Why so?

Cynicus. I have occasion to accuse some of the companie, of misdemeanours committed by them in their life time: and my testimonie will not be taken, untill it be first knowne what I am my selfe, and in what manner I have led my life.

Rhadamanthus. And who art thou?

Cynicus. *Cynicus* good sir, by profession a Philosopher.

Rhadamanthus. Come neare then, and be the first that shall undergoe our sentence: call his accusers.

Mercurie. If any man have any thing to say against *Cynicus* let him come into the Court: no man appeares: but yet, *Cynicus*, this is not enough: strip your selfe that wee may see what markes you have upon you.

Cynicus. Doe you thinke I have beene burnt with a hot iron?

Rhadamanthus. Looke how many evills any of you have committed in his life time, so many spots will appeare upon his soule.

Cynicus. Looke then for I am starke-naked: see if you can finde any of those markes upon mee.

Rhadamant. This man is cleare all over, unlesse for three or foure spots that are very dimme and hard to be discerned: but what is the reason of this? I finde here prints and markes where thou hast beene burnt, and yet I know not

* One of the Furies, whose speciall office it is to punish murther.

x Plato (*with whose opinions* Lucian *often cavills*) *at the later end of his* Gorgias, *hath a storie to this purpose, which is imitated by* Claudian *in his* 2 *booke in* Ruffin.

Quid demens manifesta negas: en pectus iniustæ
Deformant maculæ

not how they are ſmitten out and wiped away againe: how comes this to paſſe *Cyniſcus*? or by what meanes art thou made ſo cleare?

The benefit of Philoſophie.

Cyniſcus. I will tell you, at the firſt I was evill for want of good breeding, and by that meanes procured my ſelfe ſo many markes: but as ſoone as I began to ſtudy Philoſophie, by little and little, the ſpots, were all worne off my ſoule.

Rhadamanthus. You applyed an excellent and moſt preſent remedie, depart therefore into the Hands of the bleſſed, and aſſociate your ſelfe with the beſt: but firſt you are to accuſe the Tyrant you ſpake of, & then call for other.

Micyllus. There is little to be ſaid to mee alſo, *Rhadamanthus*, and a ſhort examination will ſerve my turne: for you ſee I am ſo naked already, that you may take full view of mee.

Rhadamanthus. Who art thou?

Micyllus. *Micyllus* the cobler.

Rhadamanthus. Honeſt *Micyllus*, thou art cleare indeed, and haſt no tokens upon thee: goe thy way with this *Cyniſcus*: now call the Tyrant.

Mercurie. *Megapenthes*, the ſonne of *Lacydes*, come into the Court: whither doſt thou turne thy ſelfe? come forth I ſay Tyrant, thou art called: bring him in *Triſiphone*, whether hee will or no: now *Cyniſcus* lay what you can to his charge, he is here face to face.

Cyniſcus. I ſhall not need to ſpeak much in the matter, for you will quickly find what he is, by the marks he hath upō him, yet will I open the man unto you, and in words make him known more apparantly: what villanies were committed by this varlet when he was in the ſtate of a private man, I will not trouble you withall: but when he woone to himſelfe the love of ſlanderous & deſperate ruffians, & advanced by their gard, made himſelf Tyrant over the city, hee put to death above ten thouſand perſons without judgmēt, & confiſcated all their goods, by which meanes having attained to riches infinite he ſuffered himſelfe to be free from no kinde of filthineſſe, but practiſed all cruelties and villanie

Certaine Iſlands, as ſome have thought, about the ſtraights of Gibraker, as others upon the Northerne part of great Britaine, fained by the Poets to be the bleſſed habitation of good men after death.

The inſtruments commonly uſed to ſet up Tyrannie, and the meanes that maintaine it.

What vices continually attend it.

nie against the poore Citizens: Virgines hee deflowred, yong men he unnaturally abused, and lewdly insulted over all his Subjects: his scornefulnes, pride, & insolent carriage towards all that came neare him, were so notorious, that it is not possible you should take so much punishment of him, as he deserves: a man might as safely behold the Sun with open eyes, as looke upon him: who can expresse the strange kinde of torments he devised to satisfie his cruelty, from which his nearest familiars could not be free: and that this my accusation is not fained, or frivolous; you shall presently understand, if you will call before you the men whom hee hath murthered: but see, they are all in place without any call, and stand so thicke about him, that they are ready to stifle him. All these, *Rhadamanthus*, have been put to death by this murtherer: some were laid hands on, because they had faire women to their wives: some, because they grieved to have their children taken from them to be abused: some, because they were rich: and some, because they were discreet understanding men, and could not brooke his proceedings.

Rhadamanthus. What say you to this sir knave?

Megapenthes. The murthers that are objected, I acknowledge my selfe guilty of: but for the rest, the adulteries, the abusing of young men, and the deflowring of maidens, *Cyniscus* hath belyed mee in them all.

Cyniscus. I will bring good witnesse, *Rhadamanthus*, to prove it.

Rhadamanthus. What witnesse canst thou bring?

Cyniscus. Call hither *Mercurie*, his lampe, and his bed: they will testifie whē they come, what they know by him.

Mercurie. The bed, and the lampe of *Megapenthes*, come into the Court, you have done well to appeare.

Rhadamanthus. Declare your knowledge against this *Megapenthes*, and let the bed speake first.

The Bed. What *Cyniscus* hath objected against him, is nothing but truth: for I am ashamed, Lord *Rhadamanthus*, to deliver what he hath done upon me.

As before in the Necromantie he brings in mens shaddowes to accuse them after death: so here he produces the Bedde and Lamp of the Tyrant, as witnesses of his villanies, according to the opinion of some Greeke Philosophers, who held every thing to have a soule.

Rhadamanthus. Your testimony is good, though you cannot indure to publish it: now Lamp, what say you?

The Lamp. What was done by him in day time, I have nothing to doe withall, for I was not present: but what he did or suffered in the time of night, I abhorre to speak of: many things I saw not fit to be uttered, the villanies he cōmitted were so monstrous as exceeded all measure, so that oftentimes I would not suck in any oyle willingly, because I would have beene glad to be put out, yet would he bring me nearer of purpose to see what he did, seeking to pollute my light by all the meanes he could.

Rhadamanthus. This is enough: now sirrha, put off your purple roabe, that I may see how many spots you have: good god, he is all of the colour of clay, mark't all over blacke and blew, with spots from top to toe; what punishment shall we have for him? shall he be cast into *Pyriphlegeton*, or delivered up to *Cerberus*?

Vid. Necromant. L.

Cynicus. Neither: but if it please you, I will devise a fit and a new kinde of torture for him.

Rhadamanthus. Tell mee what it is, and I will bee most thankfull to thee.

Cynicus. I thinke it be a custome among you, that the dead should drinke of the water of *Lethe*.

Vid. c.

Rhadamanthus. True.

There can be no greater torment to such wretched men as have bin happie, than the remēbrance of their former felicitie, joyned with the feeling of their present misery.

Cynicus. Let him be the onely man that shall bee deprived of that draught.

Rhadamanthus. And why?

Cynicus. It will be torment enough for him to remember what a fellow hee hath beene; how powerfull in his life time, and to thinke upon his delights then.

Rhadamanthus. You say well, and this sentence shall passe upon him: let him be carried to *Tantalus*, and there bound, that he may remember what he did when he was alive.

CHARON,

CHARON,
OR THE
SVRVEIOVRS.

Mercurie. WHy laugheſt thou *Charon?* and why haſt thou left thy barge to put thy ſelfe into the light of the day, that never yet hadſt any thing to doe in theſe ſuperiour parts?

Charon. O *Mercurie*, I had an intollerable deſire to ſee the paſſages of mans life, and how they beſtowed themſelves therein, and what they are bereft of, that they all make ſuch pitifull moane when they come to us, no man is able to croſſe the ſtreame without abundance of teares: This put me on (as did the [a] youthfull *Theſſalian*) to begge a play-day of *Pluto* for once, that I might have leave to ſee what is done in the light: and here my good fortune is to meete with you, who I know will bee my guide, and walke the round with me, to ſhew me all things: for nothing is unknowne to you.

Mercurie. Faith Ferry-man, I cannot a while goe with thee now: I am upon a buſineſſe to *Jupiter* that concernes mankinde; and you know how paſſionate hee is in his humour: and I feare, if I ſhould ſtay longer than my time, [b] he would leave me to you for good and all, and put me into perpetuall darkeneſſe: or ſerve me as ſometime he did [c] *Vulcan*, kicke me out of heaven by the head and ſhoulders, and ſo lame me with the fall, that all the gods may

[a] Protefilaus *the ſonne of* Iphictus, *one of the princes of* Greece, *and the firſt man of the* [illegible] *that was ſlaine at their landing before* Troy. Il. 2. v. 702. *he was but newly married to* Laodamia, *the daughter of* Acaſtus, *who hearing of his death, beſought the gods that ſhe might enjoy him one onely day againe on earth, which having obtain'd, ſhe her ſelfe expir'd in his embraces.*

[b] *See the Tyrant.*

[c] Vulcan *the god of fire, was (as ſome ſay) the ſonne of* Jupiter, *but being none of the handſomeſt, was kicke by his father out of heaven, and having conſum'd a whole day in his deſcent, was at laſt taken up in* Lemnus *an Iſland in the Ægean Sea, and ever after lame of the fall.* Hom. Il. 1. v. 590.

laugh

laugh at my limping when I fill him out wine.

Charon. And wil you then let me goe up and downe like a vagabond upon earth, that am your friend, your Ferry-mate and fellow conductor? remember your ſelfe, [d] honeſt ſonne of *Maia*, that I never wiſht you to doe ſo much as caſt water out of the boate, or take an oare in hand, as long as you were with mee, though your bones bee bigge enough to worke: all that you did there, was to lie along upon the hatches, & ſleep till you ſnort again, or get ſome dead body or other to find you talk by the way: when I, an aged man, am faine to play the ſculler my ſelf, and labour at it both hands at once: but good *Mercurie*, for thy good fathers ſake, leave mee not ſo; ſhew mee all that is done in this life, that I may ſee ſomewhat before I goe downe againe: for if you forſake me, I ſhall be in no better caſe than a blinde man: and as they ſtumble and fall in the darke, ſo ſhall I be doated in the light: and therefore doe thus much for me, ſweet [e] *Cyllenius*, and whileſt I live, I will bee your ſervant.

Mercurie. This will coſt me a ſwinging, I am ſure of it, and the hier of my directions I know will not be paid me under a boxe on the earth: notwithſtanding, I will doe it for thee: for who can refuſe a friend in a caſe of ſuch neceſſitie? but Ferry-man, for you to have a perfect ſight of all things, is altogether impoſſible: it would require many yeares tarriance to attaine it: and then would *Jupiter* ſend hue and crie after me, as if I were runne away from him, and thou ſhouldſt be ſure to bee put out of office from having any thing to doe with the workes of death. *Plutoes* Kingdome would be impoveriſhed for want of dead people, and *Æacus* the rent-gatherer would bee quite out of heart, if hee ſhould receive no halfe-pence all that while: but for the principall matters now in action, I will doe what I can to procure you a ſight of them.

Charon. Pleaſe your ſelfe, *Mercurie*, you can beſt tell what you have to doe: for I am a meere ſtranger upon earth, and know nothing.

[d] Mercurie *was the ſonne of* Jupiter *and* Maia.

[e] *A name of* Mercurie *from* Cyllena, *a mountaine in* Arcadia, *where he is ſaid to be borne.* Virg. lib. 8. Æneid.

Mercurie,

Mercurie. The onely way is this, *Charon*, to get up to some high ground, and from thence looke about us to see what is done if it were possible for thee to step up to heaven, I should thinke my labour well bestowed, for thence, as out of a watch-towre, thou mightest have a perfect sight of all things: but because it is not lawfull for thee, that hast beene continually conversant with ghosts, and grisley spirits to approach the pallace of *Jupiter*, wee must looke out some high mountaine or other fit for our purpose.

Charon. You know, *Mercurie*, what I have beene wont to say to the company, when wee were on shipboard together: for if any storme arose that crost our course, and made the waters grow rough & troublesome, then though none of them knew what to say, yet one would crie, strike saile, another let loose the halser, another runne with the weather: But I bid them all hold their tongues, for I know best what I have to doe: so must you now, *Mercurie*, do even what you will your selfe: you shall be the pilot, I the passenger; and sit quietly ready to doe you service. *A similitude.*

Mercurie. Well said, and I will thinke upon somewhat that is to be done, and finde out some convenient spie-place or other for us: let mee see, will not [f] *Caucasus* do well? or [g] *Pernassus*, for that is the higher of the two? or [h] *Olympus*, higher than them both? and now I looke upon *Olympus*, a project comes in my pate that may serve our turnes well: but you must take some paines then, and helpe mee with your labour.

Charon. With all my heart, do but command, and I will toile as long as I am able to stand.

Mercurie. The Poet *Homer* saith, that [i] the two sonnes of *Aloeus*, when they were but children, devised a tricke to teare up mount [k] *Ossa* by the roots, and clap it upon the top of *Olympus*, and [l] *Pelion* upon that againe, supposing these three mountaines would make a ladder long enough to helpe them up to heaven: but they were younglings and wanted wit, and therefore smarted for their presumption:

f *A very high mountaine in the north part of Asia, dividing India from Scythia.*

g *Mountaines in Greece.*

h *Otus and Ephialtes, Hom. Odyss. 11. v. 311. See Icaromenip. 16.*

i *Mountaines in Thessalie.*

ſumption: but we having no ill intent againſt the gods, me thinkes might bee bold to frame ſuch a building and tumble thoſe mountaines one upon another, to make the place higher for us, that we may ſee the better.

Charon. Alas *Mercurie*, wee are but two of us, and how ſhould we be able to carrie *Pelion*, or *Oſſa* betweene us?

Mercurie. And why not *Charon*? we are gods, and doeſt thou thinke us weaker than thoſe ſillie infants?

Charon. Not ſo, but I thinke the doing of it to be a worke that ſurmounts all poſſibilitie.

He ſpeakes this in deriſion of Homer, and his impoſſible fictions, whom hee likewiſe proſecutes through the whole Dialogue.

Mercurie. In your conceit, *Charon*, for you are a ſillie fellow, and have not beene converſant with the poets: but honeſt *Homer* with onely two verſes, will make heaven paſſable preſently, and heape mountaine upon mountaine with a trice: and I wonder you ſhould thinke this ſo hard a matter that know [k] *Atlas* ſo well, who being but a lone man, yet carryeth the pole upon his ſhoulders himſelfe, wherein all we are contained: and it may be you have heard of my brother [l] *Hercules*, how hee ſometime tooke *Atlas* office out of hands, whom hee eaſed of his burden, and undertooke it himſelfe.

Charon. I have heard as much, but whether it be true or no, *Mercurie*, you and your Poets looke to that.

Mercurie. Doeſt thou make any queſtion of it, *Charon*? as if wiſe men would trouble themſelves to write lyes: wherefore let us firſt poiſe mount *Oſſa* out of his place, for the verſe begins with that firſt, and ſo did our arts-maſter *Homer*, and then ſet ſhadie *Pelion* on the top of *Oſſa*: ſee you not how eaſily and poetically we have brought this to paſſe? goe to now, I will get up firſt, and ſee whether it be high enough to ſerve our turnes; or that wee muſt lay on more. Alas, alas, we are but in a vale yet, ſcarce got up to the skirt of heaven, for Eaſtward I hardly have ſight of *Ionia* and *Lydia*: and on the Weſt part, I can ſee no more but *Italy* and *Sicily*: and Northward, onely the parts about the river [m] *Iſter*: and this way, [n] *Creete* is hardly to be diſcerned: wee muſt to worke againe Ferry-man, and fetch

k A great Aſtronomer and therefore feigned by the Poets to beare heaven on his ſhoulders.

l This is ſaid to be done by Hercules, when he learned Aſtronomie of Atlas. Hom. Od. 11. v. 315.

m The ſame that Danubius, it runs through all Auſtria, and a great part of Germanie.

n An Iland in the Mediterranean Sea.

mount [o]Oeta hither also, and thou set *Parnassus* upon the top of them all.

Charon. Let us doe so then: but beware wee make not our foundation too weake, being of so wonderfull a heigth, least it and we tumble all downe together, and make a woefull experiment of *Homers* Architecture, if we breake our neckes in the service.

Mercurie. I warrant thee, all shall be sure enough; bring mount *Oeta* hither: now let *Parnassus* bee set uppermost, and I will once againe ascend. O brave, I see every thing: doe thou come up to now.

Charon. Give me thy hand, *Mercurie*, and helpe me, for it it is no small pile you are to place me upon.

Mercurie. Why, *Charon*, you will needes have a sight of all: & you cannot both see all, and stand on sure ground to: here, hold my hand, and take good footing: well done, now thou art mounted as well as I; and because *Parnassus* hath a [p]forked top, either of us will get upon one, and there seate our selves: looke round about thee now, and behold every thing.

Charon. I see a great deale of earth, and a huge lake running about it, and mountaines and rivers, much bigger than [q]*Cocytus*, or *Pery-phlegethon*, and men to: but they are very little ones, and certaine dennes of theirs.

Mercurie. Those are Cities man, which thou thinkest to be dennes.

Charon. Know *Mercurie*, that for all this I am never the better: our labour is all lost in dragging *Parnassus* from *Castalia*, and *Oeta*, and the rest of the mountaines.

Mercurie. How so?

Charon. I can see nothing perfectly from such a heigth; and my desire was, not only to see mountaines and Cities, as they are described in a mappe, but to see the men themselves, and what they doe, and heare what they say: as I did, when at our first meeting you found mee laughing, and ask't mee what I laught at: for then I heard a thing, which

[o] *A mountaine neare* Thermopylæ.

[p] Herodotus *calls one of these tops* Thithoceus, *and the other* Hyampeus *lib.* 8.

A briefe description of the world.

The Sea.

[q] *Rivers in hell.*

which made mee exceeding merrie.

Mercurie. What was that?

Charon. A man was invited by one of his friends, I thinke to supper, and promised faithfully to be with him the next day: no sooner was the word out of his mouth, but a tile-stone, loosened by some mischance, fell off the house upon his head, and killed him, and I could not chuse but laugh to see what ill lucke he had to breake his promise: and now I thinke I must be faine to creepe downe againe, that I may see and heare the better.

The uncertaintie of mans life.

Mercurie. Be patient and I will have a plaister for this also, and make your sight sharpe enough I warrant you, I can fetch a charme out of *Homer* will do the deed: and when I have said the verses, looke that thou be darke no more, but quick sighted.

Charon. Pronounce them then.

Merc. *The darknesse from thine eyes I now remove,*
That thou maist know both men and gods above.

Iliad. 5. 127. *It was spoken by* Pallas to Diomedes.

Charon. Whats this?

Mercurie. Dost thou see yet?

Icaromenip. 2.

Charon. Exceeding perfectly: *Lynceus* himselfe is but a bussard to mee: now proceed to your direction, and answer to such questions as I shall aske of you: but will you give mee leave to propose them in *Homers* stile, for I would have you know, I am not altogether so unlearned as you imagine?

Mercurie. I pray thee how cam'st thou to know any thing of his, that art but a boat-man and tyed to thy oare?

Charon. Upbraid mee not I pray you, with my profession: for when I transported him at his death, I heard him pronounce many verses, of which I have kept some in my remembrance to this day: by the same token a foggie storme had like to have cast us all away: for as hee was singing (an unluckie poeme for sailers, wee may say)

Odyss. 5. v. 291. &c.

say) how *Neptune* gathered the clouds, and stirred the seas with his trident like a ladle in a pot, how hee raised all the windes and tumbled all the waves together, a suddaine tempest with a darknesse fell upon us that had like to have overturned our boate, and made him so seasicke that hee [r] vomitted up a great deale of his poeme, vvith his *Scylla*, his *Charybdis*, and all his *Cyclops*.

Mercurie. Then thou mightest easily keepe some for thy selfe, when thou sawest him to lay about him so lustilie.

Charon. Now tell mee

[s] What bigge-bon'd man is this, so strong and tall,
By head and shoulders overtopping all?

Mercurie. This is [t] *Milo*, the Champion of [u] *Craton*, so much magnified by the *Grecians* for bearing a bull upon his backe, thorow the * *Olympian* race.

Charon. How much greater cause have they to magnifie mee, that must shortly hoise up *Milo* himselfe when hee comes to us, and put him into a little boat, after hee hath beene foiled by that invincible *Antagonist*, death, who shall trip up his heeles, and give him a fall he knowes not how? then will hee crie and lament to us, when hee remembers the garlands and acclamations that have beene made on earth for him, though he now strut it out like a brave fellow, admired onely for carrying of a bull: but what may we thinke of him *Mercurie*? that he ever had any thought of death?

Mercurie. How should hee remember death, that is in the prime of all his strength?

Charon. Let us then leave him: for we shall laugh enough at him hereafter, when wee have him on ship-board, not able to carrie the weight of a gnat, much lesse to weild a bull: now tell mee what stately majesticall person this is, for by his habit hee should not be a *Grecian*.

[r] Homer *was anciently pictured vomitting, or making water in a bason, and the rest of the Poets standing round about, and drinking every one a part, to shew that they received their excellence from him.*

[s] *An imitation of* Homer. Il. 3. v. 226. *where* Priamus *askes the question of* Helena *concerning* Ajax.

[t] *He began with a sucking calfe, and as that grew, so still his strength increased, so that at length by continuall exercise and custome he grew able to carrie a bull.*

[u] *A citie in* Italie *very famous for men of activitie, insomuch that at one* Olympicke *feast, all the Victors were of this towne, and hence grew that proverbe.* Qui Crotoniatarum postremus est, is reliquorum Græcorum primus est. * *Which was a mile long.*

Mercurie. It is *Cyrus*, *Charon*, that formerly raigned over the *Medians*, and at this time King of the *Persians*: he lately vanquished the *Assyrians*, and brought *Babylon* under his subjection, and is now preparing an armie against *Lydia*, to subdue *Crœsus*, and make himselfe King over all.

Charon. And where is that *Crœsus*?

Mercurie. Looke that way towards the great Castle compassed with a triple wall: that is *Sardis*, and there you may see *Crœsus* sitting upon a bed of gold talking with [x] *Solon* the *Athenian*: shall wee listen to heare what they say?

Charon. By all meanes.

Crœsus. O thou *Athenian* stranger, thou hast seene my riches and my treasure, the abundance of gold I have yet unwrought, and the costly furniture of my pallace: tell me now what man thou thinkest to be most happie.

Charon. What will *Solon* say to this?

Mercurie. Take you no care for that *Charon*, for hee will answer him bravely:

Solon. O *Crœsus*, fortunate men are few, but of all I know, I thinke [y] *Cleobis* and *Biton* to be the most happy, that were sonnes of a woman priest.

Charon. Hee meanes the two *Argives*, that dyed together, after they had drawne their mother in her chariot to the Temple.

Crœsus. Be it so: put them in the first place of happinesse: but who shall be the second?

Solon. *Tellus* the *Athenian*, who led an honest life and died in defence of his countrie.

Crœsus. Thou base beggarly fellow: dost thou not hold mee to be a happie man?

Solon. I know not yet, *Crœsus*, what to say of that till you come to the end of your time, death is the true touchstone of happinesse, and a continuance of prosperitie to the end of life.

Charon. God-a-mercie, *Solon*, that thou art not unmindfull of us, but makest the paying of their fare the true

Judge

Herodot. lib. 1. Iustine.

See the rocke 16 18.

x One of the 7. wise men of Greece, and Lawgiver to the Athenians. He writ his lawes about the 33. yeare of Tarquinius Priscus raigning in Rome. Gellius lib 17. c 21.

y Two young men the sonnes of an Argive woman-priest, who having drawne their mother in her chariot to the Temple, shee in recompence of their pietie besought the god to bestow upon them that thing whatsoever it were that it was best for man to have, whereupon having supped with their mother, and then betaking themselves to their rest, in the morning they were both found dead. Herod. lib. 1.

No man is to be accounted happy before his death.

Judge of felicitie: but who doth *Cræsus* now send out from him, and what is it they beare upon their shoulders?

Mercurie. Plates of gold, to consecrate as an offering to *Apollo* in liew of his Oracles, [z] which will shortly bring him to ruine: for the man is overmuch addict to vaticination.

Charon. Is that shining thing gold, that glitters with a pale ruddie colour? I have heard much of it, but I never saw any before.

Mercurie. That renouned name it carries, and this is it that men so fight for.

Charon. I cannot see what goodnesse is in it: onely it lades them shrewdly that carrie it.

Mercurie. Little dost thou know the warres that have beene made for it, the treacheries, the robberies, the perjuries, the murthers, the imprisonments, the long voyages, the trafficks and the slaveries.

Charon. For this, *Mercurie*, that lookes so like brasse? for brasse I am well acquainted with: you know I receive a halfe-pennie of everie man that crosseth the ferrie.

Mercurie. True, but brasse is common, and therefore not in so great request: for they that worke in the mines, must digge a great depth to finde a little of this: for it growes in the earth, as lead and other mettals doe.

Charon. O the madnesse of mankind to be so besotted with such a pale and ponderous kinde of mettall!

Mercurie. *Solon* you see doth not so much doate upon it, for hee derides *Cræsus*, and all his barbarous ostentation: but it seemes he is to say somewhat more unto him: let us therefore harken what it is.

z Cræsus *sending to the Oracle at* Delphos *to know the issue of his warre, and continuance of his Kingdome was answered to the first, that if hee made warre with the* Persians, *hee should overthrow a great Kingdome, and to the second, that his estate should suffer no alteration till such time as a mule should raigne over the* Medes: *thus hee making construction of the former, the best way for himselfe, and grounding upon the impossibilitie of the later brought his Kingdome to destruction, and himself to ruine, but afterward questioning* Apollo *for the truth of the Oracle, was answered that the Oracle was not in the fault, but his owne misconstruction, for by the great kingdome was not meant the* Persians *but his owne, and that of the mule was made good in* Cyrus *his Conquerour, who was borne of parents of divers countries, his mother being daughter to* Astyages *King of the* Medes, *and his father a* Persian *and a subject, and was so in all things like a mule which is begotten by a hee asse, and a mare being more noble by the mothers side than the fathers.* Herod. Clio.

Solon.

Solon. I beseech you, *Crœsus*, tell mee whether you thinke *Apollo* hath any need of these plates.

Crœsus. Yes verily for hee hath not such an offering in *Delphus.*

Solon. Do you thinke you shall adde any happinesse to the god, if beside the rest of his riches, you furnish him with these plates also?

Crœsus. I thinke I shall.

Solon. Beleeve mee, *Crœsus*, you make heaven a poore place indeed, if they must be faine to send to *Lydia* for gold when they lacke it.

* *The river* Pactolus *runnes through* Lydia, *whose sands are all of gold.*

Crœsus. *And where is there so much gold in any place, as amongst us?

Solon. Doth not iron grow in *Lydia*?

Crœsus. Not at all.

Solon. Then you want the better mettall.

Crœsus. What, iron better than gold?

Solon. If you will answer mee with patience, it shall plainly appeare so.

Crœsus. What is your question, *Solon*?

Solon. Which are the better, they that save others, or they that be saved?

Crœsus. They that save others.

Solon. Then if *Cyrus* bring an armie against the *Lydians*, as they say hee will, shall your souldiers fight with golden swords, or is iron fitter for their purpose?

Crœsus. Iron no doubt.

Solon. I, were it not for iron, your gold might be carried captive into *Persia.*

Crœsus. Forspeake us not, I pray you.

Solon. God forbid it should be soe: but then you must needs confesse iron to be the better.

Crœsus. Should I then consecrate iron plates, and revoke my gold againe?

Solon. Hee hath as little need of your iron: but be it brasse or gold you dedicate, it will come to some mens hands one day, that will make rich use of your offering, for either

the

the [b] *Phocens*, or the [b] *Bœotians*, or the *Delphians* themselves or some sacrilegious tyrant or other, will make good prise of them: god doth little regard your gold workes.

Crœs. Thou art ever quarrelling & grumbling at my riches.

Mercurie. Thou seest, *Charon*, the *Lydian* King cannot away with his plaine dealing, nor indure to have the truth told him: but hee shall have good cause to remember *Solon* shortly, when hee shall be taken captive by *Cyrus*, and cast upon a pile of wood to be burnt: for I lately heard *Clotho* read over her booke of destinies, and among the rest this was also written, that *Crœsus* should be taken prisoner by *Cyrus*, and that *Cyrus* should be slaine by yonder Queene of the *Massagetes*: dost thou not see that *Scythian* Ladie there, that rides upon a white horse?

Charon. Yes.

Mercurie. That is *Tomyris*: shee shall cut of the head of *Cyrus*, and cast it into a vessell full of blood: dost thou not also see his sonne, that yong man with him? that is, *Cambyses*, who shall raigne after his father, and failing of his enterprises every way in *Lybia* and *Æthiopia*, in the end shall die mad, after they have killed [c] *Apis*.

Charon. O most ridiculous follie! now, who dare looke upon them when they are in their ruffe? or who would beleeve, that so soone after, the one should be taken prisoner, the other have his head cast into a vessell of blood? but who is this, *Merc.* with the purple cassock buckled about him, and a diademe upon his head, to whom his cooke delivers a ring, cut out of a fishes bellie, taken in the sea? hee is sure some King at the least. *Hom. Odyss.* 1.

Mer. Well spied out, *Charon*, for thou hast now found [d] *Po-*

b *The* Phocens, *and* Bœotians *made warre for the Temple of* Delphos, *and oftentimes spoyled it.* Herodot. Clio. *The Tyrant.* 1.

Herod. *l.* 2. 3.

c *A calfe which the* Ægyptians *worshipped for a god, having these markes, it was all over blacke except a square white in the forehead, & on his backe the figure of an eagle, two white haires in his tale and a bettle upō his tongue.* Herod. Thalia.

d *All things succeeding prosperously even to admiration with* Polycrates, Amasis *K. of* Ægypt *with whom he had made a firme league of friendship*

sent him this advise, that since fortune was a fickle and unconstant goddesse, seeing that she now so exceedingly flattered him, hee feared shee would sometime or other as enviously crosse him, and that he would therefore counsell him to temper his prosperitie with some voluntary misfortune, that so hee might be prepared for any alteration that might befall him, which he might do if considering with himselfe what thing in the world hee esteemed most hee threw it quite away, never to come in his sight again. Polycrates *receiving this counsell, and bethinking himselfe tooke a ring wherein was a smaragd signet, as the thing which hee most valued in the world, and taking boat cast it into the sea, but not long after a fisher-man presenting a very large fish, which he had taken, to the King the very same ring was found in the fishes bellie.*

lycrates, the tyrant of the *Samians*, the happieſt man alive: yet his ſervant [d] *Mœandrius*, that ſtands there by him, ſhall betray him into the hands of *Orates*, who ſhall hang him upon a gibbet: and thus ſhall the wretched man fall from his happineſſe in a moment: this I alſo heard from *Clotho*.

[d] Necrom. 7.

Charon. Bravely done, *Clotho*, ſerve them all in their right kinde, cut off their heads, hang them up, that they may know themſelves to be but men: let their advancement be onely to make their fall the more bitter: how I ſhall laugh to ſee them all naked in my little boat, and bring with them neither purple, diademe, nor bed of gold.

Mercurie. Enough of theſe: now behold the actions of ordinary men, *Charon*, of which thou ſeeſt ſome are ſailers, ſome ſouldiers, ſome lawyers, ſome plough-men, ſome uſurers, and ſome beggers.

Charon. I ſee a confuſed throng of ſundrie ſorts of people, and a life full of vexation and trouble, and their cities like hives of bees, in which every bee hath a particular ſting to himſelfe, wherewith he girdeth him that is next him, and ſome among them, that like waſpes ſpoyle and oppreſſe the weaker: but I ſee a multitude of ſomewhat elſe, obſcurely hovering about them: what may they bee?

A deſcription of mans life.

Mercurie. They are hopes, *Charon*, and feares, and follies, and covetouſneſſe, and angers, and hatreds, and the like: of which, follie, and hatred, and anger, and jealouſie, and ignorance, and povertie are mixed among them, and dwell in the citie with them: but feares and hopes flie aloft: the one when it falls upon them, makes them amazed, and ſometimes glad to keepe cloſe, but the hopes ſtill flie over their heads: and when a man thinkes to have ſure hold of them, they take their flight and are gone, leaving them gaping after them, as you have ſeene *Tantalus* below after the water: But if you looke more narrowly, you ſhall ſee how the deſtinies have ſpunne every man a ſpindle above, from which they all hang by ſlender twines: doe you not ſee little threds as ſmall as ſpiders webbes comming

Mans frailneſſe.

ming downe to everie man from the ſpindles?

Charon. I ſee a ſlender threed for every man: but many of them croſſe from one to another, and goe in and out like a nett, this to him, and the ſame againe to another.

Mercurie. So it muſt bee, Ferriman: for it is this mans deſtinie to be kild by him, and hee by another: this man muſt be heire to him that hath the ſhorter thread, and another againe to him: this is the reaſon of that croſſing: do you not ſee how little a line they all hang by? and he that is drawne on high, ſhall the ſooner downe againe by the breaking of the thread, when it is not ſtrong enough to hold his waight, and make a great noiſe in the fall: whereas hee that is drawne up but little, though he fall, it ſhall be without noiſe, for his next neighbour ſhall hardly heare it.

Charon. This makes mee laugh indeed, *Mercurie.*

Mercurie. It cannot be expreſt in words, *Charon*, how much they deſerve to be derided, eſpecially to ſee how erneſt they are upon it, and yet they muſt be gone in the midſt of their hopes when they are clapt in the necke by honeſt death, who you ſee, hath many meſſengers and officers attending upon him for that purpoſe, as chilling agues, burning feavers, conſumptions, inflammations of the lungs, ſwords, theeves, poyſons, Judges, and Tyrants: yet none of all this comes in their heads as long as they are in health: but when once they fall ſicke, then they crie, alas, alas, woe is mee, what ſhall I doe: whereas if at the firſt they did conſider with themſelves that they are mortall, and were to beſtow but a little time as ſtrangers in this life, and ſo to depart againe, as out of a dreame, leaving all earthly things behinde them, they would live more temperately, and take their deaths more patiently: but now becauſe they hope after a perpetuitie of things preſent, when the officer comes to call them, and takes them aſide, and fetters them faſt with ſome fever or conſumption, they grieve and take on at their departure, becauſe they never dreamed of ſuch a ſeparation: what would hee doe, thinke you, that is buſie in building him a new houſe, and haſtens

Deaths officers.

Few unprepared for it.

his workmen forward as fast as hee can, if hee knew it should hasten his end also, and that as soone as he raised the roofe, hee was to be gone, and leave his heire to enjoy it, himselfe, miserable man, not once making a meale in it? or he that is jocund because his wife hath brought him a male child, and feasts his friends for joy, and sets the fathers name upon him, if hee knew the child should die, as soone as hee came to seven yeares of age? do you thinke hee would take so great comfort in his birth? the reason is, because they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the mastrie in *Olympus*: but if their next neighbour carrie a child to buriall, they never thinke upon it, nor what webbe hee hung by: thou seest also many, that strive and contend for the limits of their lands, and that gather and heape up riches in abundance, yet before they can take benefit of them, are called aside by those messengers and officers I before told you of.

Epictet. c. 8. &c.

Charon. I see all this: and muse in my selfe what pleasure they take in this life, and what that is, they are so loath to leave behinde them.

Mercurie. If a man should examine the state of their Kings, who are thought to attaine the highest degree of happinesse (excepting onely the uncertaintie of fickle fortune) hee shall finde them filled with more vexation than pleasure: as feares, troubles, hatreds, trecheries, angers and flatteries: for to them all these are incident: I omit their sorrows, sicknesses, and misfortunes, which domineer over them in equall authoritie: than if their condition be so ill, you may easily conjecture how it fares with private men.

Charon. I will tell you, *Mercurie*, my conceipt, and what I thinke men, and their whole manner of life, are most like unto: I have often seene those bubbles that rise now and then by the fall of water out of some spring: I meane those swelling things whereof froth is engendred: and I have noted that some of them are small, which break quick-

A comparison of mans life.

ly

ly and are ſoon diſſolved: ſome againe laſt longer and by the addition of others grow bigger and bigger till they ſwell to a great height: yet in the end they burſt alſo: for it cannot be avoided: ſuch is the life of man, they are all puft up with winde, ſome more, ſome leſſe: ſome have a ſhort continuance of ſwelling: and ſome vaniſh as ſoone as they are riſen: but all muſt needs burſt in the end.

Mercurie. Well ſaid, *Charon*, thou haſt made as good a compariſon as *Homer*, for he likens the generation of men to the leaves of trees. Iliad. 6. v. 146.

Charon. They are no better, *Mercurie*, and yet you ſee how buſie they are, and what a ſtirre they make in ſtriving for dignities, honours and poſſeſſions, which they muſt all leave behinde them, and bring but one poore halfe-pennie with them when they come to us: what if I ſhould call aloud unto them, now wee are got to ſuch a height, and exhort them to abſtaine from their vaine imployments, and to live, as having death alwaies before their eyes, and ſay unto them, O fooliſh men, why do you beſtow your time upon ſuch trifles? miſ-ſpend not your travels to ſo ill purpoſe: ye ſhall not live for ever: nothing you here affect can be perpetuall: neither ſhall any man bring any of it away with him at his death, but of neceſſitie he muſt come ſtarke naked, and leave his houſe, his land, and money behinde him, to be for ever in the poſſeſſion of others, and ſubject to the changes of many maſters: if I ſhould proclaime this and the like amongſt them, out of a place whence all might heare mee, do you not thinke it would do a great deale of good, and make them more warie in their carriage?

Merc. O honeſt *Charon*, little doſt thou know how they are bewitched with ignorãce & error, & their eares ſo ſtopt, that they can hardly be boared open with an awgar: *Vlyſſes* could not make his followers eares more faſt with waxe from hearing the *Syrens*: you may breake your heart with calling before they will harken to you: for look what vertue the water of *Lethe* hath with you, the ſame operation hath ignorance with them: yet there are ſome few amongſt Od. 12. v. 177.

them, that will ſuffer no waxe to be crammed into their eares, but are attentive to the truth, ſee perfectly how the world goes, and able to judge of it accordingly.

Charon. What if I call to them?

Mercurie. It were bootleſſe to tell them what they know alreadie: you ſee how they ſtand aloofe off from the multitude, and deride their actions, taking no contentment in them: perceive you not how they are upon conſultation to turne fugitives out of this life, and runne to you? for they are hated of all men becauſe they reprove their ignorance.

Few men wiſe.

Charon. Well done honeſt hearts: but *Mercurie* mee thinkes there be but few of them.

Mercurie. Theſe are all: let us now downe againe.

Charon. One thing more, *Mercurie*, I deſire to heare from you: let mee know but that, and you ſhall make your guidance compleat: I would faine ſee the places where dead bodies lye when they are caſt into the earth.

Mercurie. They are called monuments, *Charon*, and tombes, and ſepulchers: doſt thou not ſee thoſe heapes of earth that are caſt up before their cities? and the pillars, & the *Pyramides*? thoſe are all ſtore-houſes and receptacles of dead carcaſes.

The Ægyptian ſepulchers built by their Kings at a wonderfull charge.

Charon. But why do they crowne thoſe ſtones with garlands, and annoint them with ſweet ointments? ſome make a great pile of wood before thoſe heapes of earth upon which they burne coſtly and delicate banquets: and digge a pitt in the earth, into which they powre, as I ſuppoſe, wine, and honey mixt with it.

The manner of buriall in ancient times.

Mercurie. Beleeve mee Ferriman, I do not know wha good all this can doe to them that are in hell: but perhaps they are perſwaded, the ſoules below, come up againe to feed upon the ſavour, and ſmoake of the feaſt as they flie about it, and to drinke of the liquor in the pit.

Charon. They eate or drinke, whoſe ſculls are withered & dried up? but I am a foole to ſay ſo much to you that conduct them every day, and know it unpoſſible for them to

get

get up againe when they are once under the earth: I were in a poore case then indeed, and should have somewhat to doe, if I were not onely to bring them downe, but also carry them up againe to drinke: O vaine men and ignorant, not knowing upon what termes the state of dead and living men depend, nor the manner of our beeing, where

g *An imitation and inversion of some of* Homers *verses* Iliad. 1. & Od. 10. *&c.*

[g] *No difference is, but all is one*
Whether they have Tombes or none,
Poore Irus *of as great a birth*
As Agamemnon *under earth:*
Thersites *hath as good a feature*
As Thetis *sonne that comely creature,*
All emptie skulls naked and drie
In Asphodelus *medows lie.*

Mercurie. O *Hercules*, what a deale of *Homer* hast thou pumpt up together! but now thou hast put it into my head, I will shew thee *Achilles* tombe: see where it stands upon the sea shoare: for that is the [h] *Trojan Sigeum*, and over against it is *Ajax* entombed in [h] *Rhœtium*.

h *Both Promontories nere unto* Troy.

Charon. These are no such great monuments, *Mercurie*; but now let mee see those famous cities we have heard of below, as [i] *Ninus*, the citie of *Sardanapolus*, and *Babylon*, and [k] *Mycene* and [k] *Cleone*, and the citie of *Troy*: for I remember I have transported many a man from thence; [l] tenne yeares together I had no time to draw up my boat into the dock, nor once to make it cleane.

i Ninivie.
k *Ancient cities of* Greece.
l *All the time of the* Trojan *warre.*

Mercurie. *Ninus*, ferriman, is utterly vanisht, no token of it remaining, neither can any man tell where it stood: but *Babylon* you may see yonder, the citie that hath so many towres, and takes up so great a circuit of ground, shortly to be sought after as well as the other: as for *Mycene* and *Cleone*, I am ashamed to shew them, and especially *Troy*: for I know when you are got downe againe, you will have a bout with *Homer* for magnifying them so much in his verses: yet in former time they have beene famous places, though now decayed, for cities must die, Ferriman, as well as men: & which is more to be admired, even whole rivers

are

are perished from having any beeing: [m] *Inachus* hath not so much as a sepulchre to be seen in all the countrie of *Argos*.

Charon. Alas good *Homer*, that thou shouldst commend them so highly, and set them forth with such stately titles, as sacred *Ilium*, spacious *Ilium*, beautifull *Cleonæ*: but whilst wee are busie in talke, who are they that are fighting yonder, and kill one another so desperately?

Mercurie. There thou seest the *Argives* and *Lacedæmonians* in battell, *Charon*, and *Othryades* their captaine, halfe dead [n] and writing downe his owne name, as a trophie of the victorie.

Charon. What do they fight for, *Mercurie*?

Mercurie. For the same countrie they fight in.

Charon. O grosse ignorance: they know not, that although every man amongst them had as much as all [o] *Peloponnesus* in his possession, yet *Æacus* would allow no more, than a plot of a foote broad for a man to abide in: and this countrey must often be plowed up by man after man, which many times with their plow shares shall turne up trophies out of the depth of the earth.

Mercurie. This must be so: therefore now let us downe againe and depart: I, to the businesse I was sent about, thou to thy boat, and I will bring thee passengers, as spedily as I can.

Charon. You have done mee a friendly favour, *Mercurie*, and I will record you for my benefactor everlastingly: for by your meanes I have got knowledge of matters appurtenant to miserable mankinde, and have seene Kings, plates of gold, sacrifices, and battels: but not a word of *Charon*.

m *A river said to be in the countrie* Argos.

n Τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ ὀνόματι. *Others will have it*, τῷ αὐτοῦ αἵματι, *writing a trophie of the victorie with his owne blood.*

The Lacedæmonians *and the* Argives *being to fight for the countrie of* Thyria, *it was at last agreed upon betwixt them that three hundred of each side should end the controversie, of which there were onely three left alive: of the* Argives, Alcinor, *and* Cromius *who returned to* Argos *supposing that they had got the victory: of the* Lacedæmonians Othryades, *who remained in the field, spoyled the bodies of his slaine enemies, and wrote his name in his shield with his owne blood in token of the victorie.*

o *The greatest peninsula of all* Europe, *joyned to the rest of* Greece *by the* Corinthian Isthmus, *it is now called* Morea.

LUCIAN

LVCIAN HIS TRVE HISTORIE.

EVen as Champions, and wrastlers, and such as practise the strength and agilitie of body, are not onely carefull to retaine a sound constitution of health, and to hold on their ordinarie course of exercise, but sometimes also to recreate themselves with seasonable intermission, and esteeme it as a maine point of their practice: so I thinke it necessarie for Schollers, & such as addict themselves to the studie of learning, after they have travelled long in the perusall of serious authors, to relaxe a little the intention of their thoughts, that they may be more apt and able to indure a continued course of study: And this kinde of repose will bee the more conformable, and fit their purpose better, if it be imployed in the reading of such workes, as shall not onely yeeld a bare content by the pleasing and comely composure of them, but shall also give occasion of some learned speculation to the minde, which I suppose I have effected in these bookes of mine: wherein not only the noveltie of the subject, nor the pleasingnes of the project, may tickle the Reader with delight, nor to heare so many notorious lies delivered perswasively and in the way of truth, but because every thing here by mee set down, doth in a Comicall fashion glance at some or other of the old Poets, Historiographers, and Philosophers, which in their writings have recorded many monstrous and intolerable untruthes, whose names I would

The Preame.

The minde requires some recreation, as well as the bodie.

His purpose in writing this historie.

have quoted downe, but that I knew the reading would bewray them to you. [a] *Ctesias*, the sonne of *Ctesiochus*, the *Cnidian*, wrote of the Region of the *Indians*, and the state of those Countries, matters, which he neither saw himselfe, nor ever heard come from the mouth of any man. *Jambulus* also wrote many strange miracles of the great sea, which all men knew to be lies and fictions, yet so composed that they want not their delight: and many others have made choise of the like argument, of which some have published their owne travells, and peregrinations, wherein they have described the greatnesse of beasts, the fierce condition of men, with their strange and uncouth manner of life: but the first father and founder of all this fooletie, was *Homers Vlysses*, who tells a long tale to *Alcinous*, of the servitude of the windes, and of wild men with one eye in their foreheads that fed upon raw flesh: of beasts with many heads, and the transformation of his friends by inchanted potions, all which hee made the sillie *Pheakes* beleeve for great sooth. This comming to my perusall, I could not condemne ordinarie men for lying, when I saw it in request amongst them that would be counted Philosophicall persons: yet could not but wonder at them, that writing so manifest lies, they should not thinke to bee taken with the manner; and this made mee also ambitious to leave some monument of my selfe behinde mee, that I might not be the onely man exempted from this libertie of lying: and because I had no matter of veritie to imploy my penne in, (for nothing hath befalne mee worth the writing) I turned my stile to publish untruthes, but with an honester minde than others have done: for this one thing I confidently pronounce for a truth, that I lie: and this I hope, may be an excuse for all the rest, when I confesse what I am faultie in: for I write of matters which I neither saw nor suffered, nor heard by report from others, which are in no beeing, nor possible ever to have a beginning: let no man therefore in any case give any credit to them.

[a] *He wrote also 30. bookes of the Persian History Suid.*

Odyss. 9. &c.

I am vacui capiis populum Phæaca putavit. Juven.

Hee professes himselfe a lyar.

Disankering

Disankering on a time from the [b] pillars of *Hercules*, the winde fitting mee well for my purpose, I thrust into the West Ocean: the occasion that moved mee to take such a voyage in hand, was onely a curiositie of minde, a desire of novelties, and a longing to learne out the bounds of the Ocean, and what people inhabit the farther shoare: for which purpose, I made plentifull provision of victualls and fresh-water, got fiftie companions of the same humor to associate mee in my travells, furnished my selfe with store of munition, gave a round summe of money to an expert pilot that could direct us in our course, and new rig'd, and repair'd a tall ship strongly, to hold a tedious and difficult journey: Thus sailed wee forward a day and a night with a prosperous winde, and as long as wee had any sight of land, made no great hast on our way: but the next morrow about sunne rising, the wind blew high, and the waves began to swell, and a darknesse fell upon us, so that wee could not see to strike our sailes, but gave our ship over to the winde and weather: thus were we tost in this tempest, the space of three-score and nine teene daies together, on the fourescorth day, the sunne upon a sudden brake out, and we descried not farre off us, an Island full of mountaines & woods, about the which the seas did not rage so boisterously, for the storme was now reasonably well calm'd: there wee thrust in, and went on shoare, and cast our selves upon the ground, and so lay a long time, as utterly tired with our miserie at sea: in the end we arose up, and divided our selves: thirtie we left to guard our ship: my selfe, and twentie more, went to discover the Island, and had not gone above three furlongs from the sea thorough a wood, but wee saw a brasen pillar erected, whereupon Greeke letters were engraven, though now much worne and hard to be discerned, importing, *Thou farre travelled Hercules and Bacchus*: there were also neare unto the place, two portraitures cut out in a rock, the one of the quantitie of an acre of ground, the other lesse: which made mee imagine the the lesser to be *Bacchus*, and the other *Hercules*: and giving

b *Two mountaines, one in Europe, the other in Africke, on each side the Straits of Gibraltar.*

It was requisite the tempest should continue thus long, and hee saile altogether in the dark, lest he should be asked the way to this strange Island.

them due adoration: wee proceeded on our journey: and farre wee had not gone, but we came to a river, the ſtreame whereof ſeemed to runne with as rich wine, as any is made in *Chios*, and of a great breadth, in ſome places able to beare a ſhip, which made mee to give the more credit to the inſcription upon the pillar, when I ſaw ſuch apparant ſignes of *Bacchus* peregrination: we then reſolved to travel up the ſtreame, to finde whence the river had his originall: and when we were come to the head, no ſpring at all appeared, but mightie great vine trees of infinite number, which from their roots diſtilled pure wine which made the river run ſo abundantly: the ſtreame was alſo well ſtored with fiſh, of which we tooke a few, in taſte & colour much reſembling wine, but as many as eate of the, fell drunke upon it: for when they were opened & cut up, we found them to be full of lees: afterwards mee mixed ſome freſh-water fiſh with them, which allayed the ſtrong taſte of the wine. We then croſt the ſtreame where we found it paſſable, and came among a world of vines of incredible number, which towards the earth had firme ſtocks and of a good growth but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat: as painters picture out *Daphne*, who was turned into a tree when ſhee was overtaken by *Apollo*: at their fingers ends ſprung out branches full of grapes, and the haire of their heads was nothing elſe but winding wires and leaves, and cluſters of grapes: when we were come to them they ſaluted us, and joyned hands with us, and ſpake unto us ſome in the *Lydian*, and ſome in the *Indian* language, but moſt of them in *Greeke*: they alſo kiſt us with their mouthes, but hee that was ſo kiſt fell drunke, and was not his owne man a good while after: they could not abide to have any fruit pulled from thē, but would roare & crie out pittifully, if any man offered it: ſome of them deſired to have carnall mixture with us, & two of our company were ſo bold as to entertaine their offer, and could never afterwards be looſed from them, but were knit faſt together at their nether parts,

c An Iſland in the Ægæan ſea, famous for excellent wines.

See our Authors modeſty, for this carries more probabilitie by farre, than that a ſpring of wine ſhould riſe out of the earth.

Halfe a virgin & halfe a tree.

Many men have thus loſt themſelves, in the yeelding to the bewitching enticements of wine and women.

from

from whence they grew together, and tooke roote together, and their fingers began to spring out with branches, and crooked wiers, as if they were ready to bring out fruit: whereupon wee forsooke them and fled to our shippes, and told the company at our comming what had betide unto us, how our fellows were entangled, and of their copulation with the vines: then wee tooke certaine of our vessels, and filled them, some with water and some with wine out of the river, and lodged for that night neare the shoare. On the morrow wee put to sea againe, the winde serving us weakely, but about noone, when wee had lost sight of the Island, upon a suddaine a whirlewinde caught us, which turned our shippe round about, and lifted us up some three thousand furlongs into the aire, and suffered us not to settle againe into the sea, but wee hung above ground, and were carried aloft with a mighty wind which filled our sailes strongly. Thus for seven daies space and so many nights, were wee driven along in that manner, and on the eight day, wee came in view of a great countrie in the aire, like to a shining Island, of a round proportion, gloriously glittering with light, and approaching to it, wee there arrived, and tooke land, and surveying the countrie, we found it to be both inhabited and husbanded: and as long as the day lasted we could see nothing there, but when night was come many other Ilands appeared unto us, some greater and some lesse, all of the colour of fire, and another kind of earth underneath, in which were cities, & seas, & rivers, & woods, and mountains, which we conjectured to be the earth by us inhabited: and going further into the land, we were met withall & taken by those kind of people, which they call [d] *Hippogypians*: these *Hippogypians* are men riding upon monstrous vultures, which they use instead of horses for the vultures there are exceeding great, every one with 3 heads apiece: you may imagine their greatnesse by this: for every feather in their wings was bigger & longer thā the mast of a tall ship: their charge was to flie about the countrie, & all the strangers they found to bring thē to the King:

The Island of the Moone.

What winde blew them thither.

He closely taxes their opinion who hold the Sunne, Moone, and Starres to be inhabited countries.

[d] *A made word signifying horse-vultures, or vulture-horses, or vulture riders: and so are the rest that follow, names coined, and composed for his purpose.*

King: and their fortune was then to seize upon us, and by them wee were presented to him: As soone as he saw us, he conjectured by our habit what country-men we were, and said, are not you strangers *Grecians*? which when wee affirmed, and how could you make way, said hee, thorow so much aire as to get hither? then wee delivered the whole discourse of our fortunes to him, whereupon hee began to tell us likewise of his owne adventures, how that hee also was a man, by name *Endymion*, and rapt up long since from the earth, as he was asleep, and brought hither, where he was made King of the Countrie, and said it was that region: which to us below seemed to be the Moone, but hee bad us be of good cheare, and feare no danger, for we should want nothing wee stood in need of: and if the warre he was now in hand withall against the Sunne, succeeded fortunately, we should live with him in the highest degree of happinesse: then we asked of him what enemies he had, and the cause of the quarrell: and he answered, *Phaethon* the King of the inhabitants of the Sunne (for that is also peopled as well as the Moone) hath made warre against us a long time, upon this occasion. I once assembled all the poore people and needie persons within my dominions, purposing to send a Colonie to inhabit the Morning Starre, because the countrie was desart, and had no bodie dwelling in it: This *Phaethon* envying, crost mee in my designe, and sent his *Hippomyrmicks*, to meete with us in the mid-way, by whom wee were surprised at that time, being not prepared for an encounter, and were forced to retire: now therefore my purpose is once againe to denounce warre, and publish a plantation of people there: if therefore you will participate with us in our expedition, I will furnish you every one with a prime Vulture, and all armour answerable for service: for to morrow wee must set forwards: with all our hearts, said I, if it please you: then were we feasted and abode with him, and in the morning arose to set our selves in order of battell: for our scouts had given us knowledge that the enemie was at hand:

a Icaromen. c.

Endymiō *King of the Moone.*

f *The sonne of* Phœbus *and* Clymene, *who having obtained leave to ride one day about the world in his father's Chariot, though sore against his will, by his unskilfull driving scorcht a great part both of heaven and earth, and was therfore strooke dead with a thunderbolt by* Jupiter. Ovid. Met.

The morning there, but the evening here.

hand: our forces in number amounted to an hundred thousand, besides such as bare burthens and enginiers, and the foote forces, and the strange aids: of these foure score thousand were *Hippogypians*, and twentie thousand that road upon *Lachanopters*, which is a mightie great foule, and instead of fethers, covered thick over with wort leaves: but their wing feathers, were much like the leaves of letticest. after them were placed the *Cercnobolians* and the *Scorodomachians*: there came also to aid us from the beare starre, thirtie thousand *Psyllotoxotans*, and fifty thousand *Anemodromians*: these *Psyllotoxotans*, ride upon great fleas, of which they have their denomination: for every flea among them is as bigge as a dozen elephants: the *Anemodromians* are footmen yet flew in the aire without feathers in this manner: every man had a large mantle reaching downe to his foot, which the winde blowing against, filled it like a saile, and they were carried along as if they had beene boats: the most part of these in fight were targetiers: it was said also that there were expected from the starres over *Cappadocia*, three-score and ten-thousand *Struthobalanians*, and five thousand *Hippogeranians*, but I had no fight of them, for they were not yet come, and therefore I durst write nothing, though wonderfull and incredible reports were given out of them: this was the number of *Endymions* armie: the furniture was all alike: their helmets of beane hulls, which are great with them and very strong, their breast-plates all of lupines cut into scales, for they take the shels of lupines, and fastening them together, make brest-plates of them which are impenitrable, and as hard as any horne: their shields and swords like to ours in *Greece*: and when the time of battell was come, they were ordered in this manner. The right wing was supplied by the *Hippogypians*, where the King himself was in person, with the choicest souldiers in the army, amongst whom wee also were ranged: the *Lachanopters* made the left wing, and the aids were placed in the mayne battell as every mans fortune fell: the foot, which in num-

The number of their forces.

The order of Endymions battell.

ber

ber were about sixe thousand *Myriades*, were disposed of in this manner: there are many spiders in those parts of mightie bignesse, every one in quantitie exceeding one of the Ilands *Cyclades*: these were appointed to spinne a webbe in the aire betweene the Moone, and the Morning Starre, which was done in an instant, and made a plaine Champian, upon which the foote forces were planted, who had for their leader, *Nycterion* the sonne of *Endianax*, and two other associates. But of the enemies side the left wing consisted of the *Hippomyrmekes*, and among them *Phaethon* himselfe: these are beasts of huge bignesse and winged, carying the resemblance of our emets, but for their greatnesse: for those of the largest sise were of the quantitie of two acres, and not onely the riders supplyed the place of souldiers, but they also did much mischiefe with their hornes: they were in number fiftie thousand: in the right wing were ranged the *Aeroconopes*, of which there were also about fiftie thousand, all archers riding upon great gnats: then followed the *Aerocordakes*, who were light armed and footmen, but good souldiers, casting out of slings a farre off huge great turneps and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds: it is said they use to anoint their bullets with the poyson of mallows: after them were placed the *Caulomycetes*, men at armes and good at handstroakes, in number about fiftie thousand: they are called *Caulomycetes*, because their shields are made of mushrums, and their speares of the stalkes of the hearbe *Asparagus*: neare unto them were placed the *Cynobalanians*, that were sent from the Dog-starre to aid him, these were men with dogs faces, riding upon winged acornes: but the slingers that should have come out of *Via lactea*, and the *Nephelocentaures* came too short of these aids, for the battell was done before their arrivall, so that they did them no good: & indeed the slingers came not at all, wherfore they say *Phaethon* in displeasure over-ran their countrie: these were the forces that *Phaethon* brought into the

g *They are in the Ægæan sea, in number 13.*

The order of Phaetons battell.

The fight.

field

field: and when they were joyned in battell, after the signall vvas given, and the asses on either side had braied, (for these are to them instead of trumpets) the fight began, and the left wing of the *Heliotans*, or Sunne souldiers, fled presently, and would not abide to receive the charge of the *Hippogypians*, but turned their backs immediately, & many were put to the sword: but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who joyning with them, made the enemies there also turne their backs and flie, especially when they found their owne left wing to be overthrowne. Thus were they wholy discomfited on all hands, many were taken prisoners, and many slaine: much blood was spilt, some fell upon the clouds, which made them looke of a red colour, as sometimes they appeare to us about Sunne-setting: some dropt downe upon the earth: which made mee suppose it was upon some such occasion, that *Homer* thought *Jupiter* rained blood for the death of his sonne *Sarpedon*: returning from the pursuit, vvee erected two Trophies: one for the fight on foote, which wee placed upon the spiders webbe: the other for the fight in the aire, which wee set up upon the clouds: as soone as this was done, newes came to us by our scouts, that the *Nephelocentaures* were comming on, which indeed should have come to *Phaethon* before the fight. And when they drew so neare unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses & men: that part which resembled mankinde, which was from the waist upwards, did equall in greatnesse the [b] *Rhodian Colossus*, and that which was like a horse, was as bigge as a great shippe of burden: and of such multitude that I was fearefull to set downe their number, lest it might be taken for a lie: and for their leader, they had the [i] *Sigittarius* out of the *Zodiake*: vvhen they heard that their friends vvere foyled, they sent a messenger to *Phaethon* to renewe the fight: vvhereupon they set themselves in aray, and fell upon the *Selenitans* or

Iliad. lib. 16. v. 459.

[b] Icaromenip. y

[i] Chiron *the* Centaur, *who was translated into heaven, and made one of the* 12 *signes of the* Zodiake.

the Moone souldiers that were troubled, and disordered in following the chace, & scattered in gathering the spoiles, and put them all to flight, and pursued the King into his citie, and killed the greatest part of his birds, overturned the Trophies hee had set up, and overcame the vvhole countrie that was spunne by the spiders: My selfe and two of my companions were taken alive: when *Phaethon*, himselfe was come, they set up other Trophies in token of victorie, and on the morrow vvee vvere carried prisoners into the Sunne, our armes bound behinde us with a piece of the cobweb: yet would they by no meanes lay any siege to the citie, but returned and built up a wall in the midst of the aire, to keepe the light of the Sunne from falling upon the Moone, & they made it a double wall, wholly compact of clouds, so that a manifest ecclipse of the Moone insued, and all things detained in perpetuall night: wherewith *Endymion* was so much oppressed, that he sent Embassadours to intreat the demolishing of the building, and beseech him that hee would not damne them to live in darknesse, promising to pay him tribute, to be his friend and associate, and never after to stirre against him: *Phaethons* counsell twice assembled to consider upon this offer: and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their mindes to these termes. The *Heliotans* and their colleagues have made a peace with the *Selenitans* and their associates upon these conditions, that the *Heliotans* shall cast downe the wall, and deliver the prisoners that they have taken, upon a ratable ransome: and that the *Selenitans* should leave the other starres at libertie, and raise no warre against the *Heliotans*, but aid and assist one another, if either of them should be invaded: that the King of the *Selenitans* should yearely pay to the King of the *Heliotans* in way of tribute, tenne thousand vessels of dewe, and deliver tenne thousand of their people to be pledges for their fidelitie: that the Colonie to be sent to the Morning starre, should be joyntly supplied by them both, and libertie given to any

The reason of the Moones Eclipse.

elſe that would; to be ſharers in it, that theſe articles of peace ſhould be ingraven in a pillar of amber, to be erected in the midſt of the aire upon the confines of their country: for the performance whereof were ſworne of the *Heliotans*, *Pyronides*, and *Therites*, and *Phlogius*: and of the *Selenitani*, *Nyctor*, and *Menias*, and *Polylampes*: thus was the peace concluded, the wall immediately demoliſhed, and we that were priſoners delivered: being returned into the Moone, they came forth to meet us, *Endymion* himſelfe and all his friends: who embraced us with teares, and deſired us to make our abode with him, and to be partners in the colonie: promiſing to give mee his owne ſonne in marriage (for there are no women amongſt them) which I by no meanes would yeeld unto, but deſired of all loves, to be diſmiſt againe into the ſea: and hee finding it unpoſſible to perſwade us to his purpoſe, after ſeven dates feaſting, gave us leave to depart. Now, what ſtrange novelties worthy of note I obſerved during the time of my abode there, I will relate unto you. The firſt is, that they are not begotten of women but of mankinde: for they have no other marriage but of males: the name of women is utterly unknowne among them: until they accompliſh the age of five and twentie yeares, they are given in marriage to others: from that time forwards they take others in marriage to themſelves: for aſſoone as the infant is conceived the legge begins to ſwell, and afterwards when the time of birth is come, they give it a lance and take it out dead: then they lay it abroad with open mouth towards the winde, and ſo it takes life: and I thinke thereof the *Grecians* call it the bellie of the legge, becauſe therein they beare their children inſtead of a belly. I will tell you now of a thing more ſtrange than this: there are a kinde of men among them called *Dendritans*, which are begotten in this manner: they cut out the right ſtone out of a mans codd, and ſet it in their ground, from which ſpringeth up a great tree of fleſh, with branches and leaves, bearing a kinde of fruit much like to an acorne, but of a cubite in length, which

These names of the inhabitants of the Sunne, are taken frō things belonging to the day, those of the Moone from things appertaining to the night.

The ſtrange novelties hee obſerved in thoſe parts.

Why that part which we terme the calfe, is called by the Grecians the belly of the legge.

they gather when they are ripe, and cut men out of them: their privie members are to be set on, and taken off, as they have occasion: rich men have them made of Ivorie, poore men of vvood, vvherewith they performe the act of generation; and accompanie their spowses: vvhen a man is come to his full age hee dieth not, but is dissolved like smoake and is turned into aire. One kinde of food is common to them all: for they kindle a fire and broyle frogges upon the coales, vvhich are with them in infinite numbers flying in the aire, and whilst they are broyling, they sit round about them, as it were about a table, and lappe up the smoake that riseth from them, and feast themselves therewith, and this is all their feeding: for their drinke, they have aire beaten in a morter; which yeeldeth a kinde of moysture much like unto dew: they have no avoydance of excrements, either of urine or dung, neither have they any issue for that purpose, like unto us: their boyes admit copulation, not like unto ours, but in their hammes, a little above the calfe of the legge, for there they are open: they hold it a great ornament to be bald, for hairie persons are abhord with them, and yet among the Starres that are Comets, it is thought commendable, as some that have travelled those coasts reported unto us: such beards as they have, are growing a little above their knees: they have no nailes on their feete, for their whole foote is all but one toe: every one of them at the point of his rumpe, hath a long colewort growing out in stead of a tale, alwaies greene and flourishing, which though a man fall upon his backe, cannot be broken: the dropping of their noses is more sweete than honey: when they labour or exercise themselves, they annoint their bodie with milke; whereinto if a little of that honey chance to drop, it will be turned into cheese: they make very fat oile of their beanes, and of as delicate a savour as any sweet ointment: they have many vines in those parts, which yeeld them but water: for the grapes that hang upon the clusters

Their food.

Their drinke.

Because that Comets seeme to be hairie, and have their name from thence.

are like our haleſtones: and I verily thinke, that when the vines there are ſhaken with a ſtrong winde, there falls a ſtorme of haile amongſt us, by the breaking down of thoſe kinde of berries: their bellies ſtand them inſtead of ſachels, to put in their neceſſaries, which they may open and ſhut at their pleaſure, for they have neither liver, nor any kind of entralls, onely they are rough and hairie within, ſo that when their young children are cold, they may be incloſed therein to keepe them warme: the rich men have garments of glaſſe, very ſoft and delicate, the poorer ſort of braſſe woven, whereof they have great plentie, which they inſeame with water, to make it fit for the workman, as we do our wooll. If I ſhould write what manner of eies they have, I doubt I ſhould be taken for a liar, in publiſhing a matter ſo incredible: yet I cannot chuſe but tell it: for they have eyes to take in and out as pleaſe themſelves: and when a man is ſo diſpoſed, hee may take them out and lay them by, till hee have occaſion to uſe them, and then put them in and ſee againe: many when they have loſt their owne eies, borrow of others: for the rich have many lying by them: their eares are all made of the leaves of plane-trees, excepting thoſe that come of acornes, for they onely have them made of vvood. I ſaw alſo another ſtrange thing in the ſame court: a mightie great glaſſe, lying upon the top of a pit, of no great depth, whereinto, if any man deſcend, hee ſhall heare every thing that is ſpoken upon the earth: if hee but looke into the glaſſe, hee ſhall ſee all cities, and all nations as well as if hee were among them: there had I the ſight of all my friends, and the whole countrie about: whether they ſaw mee or not I cannot tell: but if they beleeve it not to be ſo, let them take the paines to goe thither themſelves and they ſhall finde my words true: then we tooke our leaves of the king, and ſuch as were neare him, and tooke ſhipping, and departed: at which time *Endymion* beſtowed upon mee two mantles made of their glaſſe, & five of braſſe, with a compleat armour of thoſe ſhells of lupines,

The cauſe of haile.

The like is faigned by the Poets of the Gorgons, three ſiſters that had but one eye amongſt them which they uſed by turnes when they went abroad.

all which I left behinde mee in the whale: and sent with us a thousand of his *Hippogypians* to conduct us five hundred furlongs on our way: In our course we coasted many other countries, and lastly arrived at the morning starre now newly inhabited, where wee landed, and tooke in fresh water: from thence wee entred the *Zodiake*, passing by the Sunne, and leaving it on our right hand tooke our course neare unto the shoare, but landed not in the country, though our companie did much desire it, for the winde would not give us leave: but wee saw it was a flourishing region, fat, and well watered, abounding with all delights: but the *Nephelocentaures* espying us, who were mercenary souldiers to *Phaethon*, made to our ship as fast as they could, and finding us to be friends, said no more unto us, for our *Hippogypians* were departed before: then wee made forwards, all the next night and day, and about evening-tide following wee came to a citie called *Lychnopolis*, still holding on our course downewards: this citie is seated in the aire betweene the *Pleiades* and the *Hyades*, somewhat lower than the *Zodiake*, and arriving there, not a man was to be seene, but lights in great numbers running to and fro, which were imployed, some in the market place, and some about the haven, of which many were little, and as a man may say, but poore things, some againe were great and mightie exceeding glorious and resplendent, and there were places of receipt for them all, every one had his name as well as men, and we did heare them speake: these did us no harme, but invited us to feast with them, yet we weare so fearfull, that we durst neither eate nor sleepe as long as wee vvere there: their court of justice standeth in the midst of the citie, where the governour sitteth all the night long calling every one by name, and hee that answereth not is adjudged to die, as if he had forsaken his rankes: their death is to be quenched: wee also standing amongst them sawe what was done, and heard what answers the lights made for themselves, and the reasons they alleaged for tarrying so long: there wee also knew our owne light, and spake un-

The citie of lights.

A very proper death.

to

to it, and questioned it of our affaires at home, and how all did there, which related every thing unto us: that night wee made our abode there, and on the next morrow returned to our ship: and sailing neare unto the clouds had a sight of the citie *Nephelococcygia*, which wee beheld with great wonder, but entred not into it, for the winde was against us: the King thereof was *Coronus* the sonne of *Cotyphion*: and I could not chuse but thinke upon the Poet *Aristophanes*, how wise a man hee was, and how true a reporter, and how little cause there is to question his fidelitie for what hee hath written. The third after, the Ocean appeared plainly unto us, though we could see no land, but what was in the aire: and those countries also seemed to be fierie and of a glittering colour: the fourth day about noone, the winde gently forbearing, settled us faire and leasurely into the sea: and as soone as wee found our selves upon water, we were surprised with incredible gladnesse, and our joy was unexpressible: we feasted and made merrie with such provision as wee had, we cast our selves into the sea, and swamme up and downe for our disport, for it was a calme. But oftentimes it falleth out, that the change to the better, is the beginning of greater evils: for when wee had made onely two daies saile in the water, as soone as the third day appeared, about Sun-rising, upon a suddaine wee saw many monstrous fishes and whales: but one above the rest containing in greatnesse fifteene hundred furlongs, which came gaping upon us and troubled the sea round about him, so that hee was compassed on every side with froth and fome, shewing his teeth a farre off, which were longer than any beech trees are with us, all as sharpe as needles, and as white as Ivorie; then wee tooke, as wee thought, our last leaves one of another, and embracing together, expected our ending day: the monster was presently with us, and swallowed us up shippe and all: but by chance, he caught us not betweene his chops, for the ship slipt thorow the void passages downe into his entralls: when we were thus got within him wee continued a good while

As some have affirmed every countrie to be governed specially by some particular Star, so hee faignes a light in this city for everie nation which could tell all that was done amongst them.

k In his Comedie called the Clouds, which hee wrote against Socrates.

A fish of an indifferent size.

while in darkeneſſe and could ſee nothing, till hee began to gape, and then we perceived it to be a monſtrous whale of a huge breadth and height, bigge enough to containe a citie that would hold tenne thouſand men: and within wee found ſmall fiſhes, and many other creatures chopt in pieces, and the maſts of ſhips, and ankers, and bones of men, and luggage: in the midſt of him was earth and hills, which were raiſed, as I conjectured, by the ſettling of the mudde which came downe his throat: for woods grew upon them and trees of all ſorts, and all manner of hearbes, and it looked as if it had beene husbanded: the compaſſe of the land was two hundred and fortie furlongs: there were alſo to be ſeene all kind of ſeafowle, as gulls, halcyons, and others that had made their neſts upon the trees: then wee fell to weeping abundantly: but at the laſt I rowſ'd up my companie, and propt up our ſhip: and ſtroke fier: then wee made ready ſupper of ſuch as wee had, for abundance of all ſort of fiſh lay ready by us, and wee had yet water enough left which wee brought out of the Morning Starre: the next morrow wee roſe to watch when the whale ſhould gape: and then looking out, we could ſometimes ſee mountaines, ſometimes onely the skies, and many times Iſlands: for we found that the fiſh carried himſelfe with great ſwiftneſſe to every part of the ſea: when we grew weary of this, I tooke ſeaven of my company, and went into the wood to ſee what I could finde there, and wee had not gone above five furlongs, but we light upon a temple erected to *Neptune*, as by the title appeared: and not farre off wee eſpied many ſepulchers and pillars placed upon them, with a fountaine of cleare water cloſe unto it; we alſo heard the barking of a dogge, and ſaw ſmoake riſe a farre off, ſo that wee judged there was ſome dwelling thereabout: wherefore making the more haſt, wee lighted upon an old man and a youth, who were very buſie in making a garden and in conveying water by a channell from the fountaine into it: whereupon we were ſurpriſed both with joy and feare: and they alſo were brought into the ſame taking, and for a long time remained

A countrie within the whale.

mained mute: but after some pause, the old man said: what are yee, you strangers? any of the sea spirits? or miserable men like unto us? for wee that are men by nature, borne and bred in the earth, are now sea-dwellers, and swimme up and downe within the Continent of this whale, and know not certainly what to thinke of our selves: wee are like to men that be dead, and yet beleeve our selves to be alive. Whereunto I answered: for our parts, father, wee are men also, newly come hither, and swallowed up ship and all but yesterday: and now come purposely within this wood, which is so large and thicke: some good angell, I I thinke did guide us hither to have the sight of you, and to make us know, that wee are not the onely men confin'd within this monster: tell us therefore your fortunes vvee beseech you, vvhat you are, and how you came into this place: but hee answered, you shall not heare a word from mee, nor aske any more questions, untill you have taken part of such viands as vvee are able to afford you: so hee tooke us, and brought us into his house, which vvas sufficient to serve his turne, his pallets vvere prepared, and all things else made readie: then hee set before us herbes, and nuts, and fish, and fild out of his owne wine unto us: and vvhen vvee vvere sufficiently satisfied, hee then demanded of us vvhat fortunes vvee had endured, and I related all things to him in order that had betide unto us, the tempest, the passages in the Iland, our navigation in the aire, our waire, and all the rest, even till our diving into the whale: vvhereat he vvondered exceedingly, and began to deliver also what had befalne to him, and said: by linage, O yee strangers, I am of the Ile[m] *Cyprus*, and travelling from mine owne countrie as a marchant, with this my sonne you see here, and many other friends with mee, made a voyage for *Italie* in a great ship full fraught vvith marchandise, vvhich perhaps you have seene broken in pieces in the mouth of the vvhale: vvee sailed vvith faire weather, till wee vvere as farre as *Sicilie*: but there we were overtaken with suche

It was a custome in ancient times to entertaine all strangers with a feast before they enquired of their affaires.

m *An Island in the easterne part of the Mediterranean sea, betwixt* Syria *and* Cilicia.

boistrous storme, that the third day wee were driven into the Ocean, where it was our fortune to meete with this whale which swallowed us all up, and onely wee two escaped with our lives, all the rest perished, whom wee have here buried and built a Temple to *Neptune*: ever since we have continued this course of life, planting hearbs & feeding upon fish and nuts: here is wood enough you see, and plentie of vines which yeeld most delicate wine: we have also a well of excellent coole water, which it may be you have seene: wee make our beddes of the leaves of trees, and burne as much wood as wee will: wee chace after the birds that flie about us, and goe out upon the gills of the monster to catch after live fishes: here wee bath our selves when wee are disposed, for wee have a lake of salt water not farre off, about some twentie furlongs in compasse, full of sundrie sorts of fish, in which wee swimme and saile upon it in a little boat of mine owne making. This is the seven and twentieth yeare of our drowning, and with all this wee might be well enough contented, if our neighbours, and borderers about us were not perverse and troublesome, altogether insociable and of sterne condition. Is it so indeed, said I, that there should be any within the whale but your selves? many said hee, and such as are unreconcilable towards strangers, and of monstrous and deformed proportions: the westerne countries, and the tailepart of the wood, are inhabited by the *Tarychanians*, that looke like eeles, with faces like a lobster: these are warlike, fierce, and feed upon raw flesh: they that dwell towards the right side, are called *Tricnomenditæ*, which have their upper parts like unto men, their lower parts like oxen, and are more offensive than the rest: On the left side inhabit the *Cancrobrians* and the *Thinocephalians*, which are in league one with another: the middle region is possest by the *Pygmies*, and the *Psittopodians*, a warlike nation and swift of foot: eastwards towards the mouth is for the most part desart, as overwaste with the sea: yet am I fain to take that for my dwelling, paying yearely

to

to the *Psittopodians*, in way of tribute, five hundred oysters: of so many nations doth this countrie consist: wee must therefore devise among our selves, either how to be able to fight with them, or how to live among them. What number may they all amount unto, said I? more than a thousaid hee: and what armour have they? none at all, said hee, but the bones of fishes: then vvere it our best course, said I, to incounter them, being provided as vvee are, and they vvithout weapons: for if vve prove too hard for them we shall afterward live out of feare: this vve concluded upon, and vvent to our ship to furnish our selves with armes: the occasion of vvarre vvee gave by Nonpayment of tribute, vvhich then vvas due: for they sent their messengers to demand it, to vvhom hee gave a harsh and scornfull answer, and sent them packing with their arrant: but the *Psittopodians* and *Paguradians*, taking it ill at the hands of *Scintharus*, for so was the man named, came against us with great tumult: & we suspecting what they would do, stood upon our guard to wait for them, and laid five and twentie of our men in ambush, commanding them as soone as the enemie was past bye, to set upon them: who did so, and arose out of their ambush, and fell upon the reare: wee also being five and twentie in number (for *Scyntharus* and his sonne were marshalled among us) advanced to meet with them, and encountred them vvith great courage and strength: but in the end wee put them to flight and pursued them to their very dennes: of the enemies were slaine an hundred three-score and tenne: and but one of us beside *Trigles* our pilot, vvho vvas thrust thorow the backe vvith a fishes ribbe: all that day following, and the night after, wee lodged in our trenches, and set on end a drie backe bone of a Dolphin, instead of a Trophie: The next morrow the rest of the countrie people perceiving vvhat had happened, came to assault us: the *Tarichanians*, vvere ranged in the right vving, vvith *Pelamus* their Captaine: the *Thynocephalians* vvere placed in the left vving, the *Carcinochiririans* made up the maine battell: for the *Tritonomenditans* stirred

Who supplied the roome of the two that were lost.

ſtirred not, neither would they joyne with either part; about the temple of *Neptune* vvee met vvith them, and joyned fight vvith a great crie, vvhich vvas anſwered vvith an eccho out of the whale as if it had beene out of a cave: but vve ſoone put them to flight being naked people, and chaſed them into the vvood, making our ſelves maſters of the countrie: ſoone after they ſent Embaſſadours to us, to crave the bodies of the dead, & to treat upon conditions of peace: but vvee had no purpoſe to hold friendſhip vvith them, but ſet upon them the next day, & put them all to the ſword, except the *Tritonomendetans*, vvho ſeeing how it fared vvith the reſt of their fellowes, fled away thorow the gills of the fiſh, and caſt themſelves into the ſea: then vvee travelled all the countrie over, vvhich now was deſart, & dwelt there afterwards vvithout feare of enemies, ſpending the time in exerciſe of the body, & in hunting, in planting vineyards, and gathering fruit of the trees, like ſuch men as live delicately, and have the world at will, in a ſpatious and unavoidable priſon: this kinde of life led vve for a yeare and eight moneths: but when the fifth day of the ninth moneth was come, about the time of the ſecond opening of his mouth (for ſo the vvhale did once every howre, vvhereby vvee conjectured how the houres vvent away) I ſay about the ſecond opening, upon a ſudden, wee heard a great crie, and a mightie noiſe, like the calls of mariners, and the ſtirring of oares, vvhich troubled us not a little: vvherefore vvee crept up to the very mouth of the fiſh, and ſtanding vvithin his teeth, ſaw the ſtrangeſt ſight that ever eye beheld: men of monſtrous greatneſſe, halfe a furlong in ſtature, ſailing upon mightie great Iſlands as if they were upon ſhipboard: I know you vvill thinke this ſmells like a lie, but yet you ſhall have it: the Iſlands were of a good length indeed, but not very high, containing about an hundred furlongs in compaſſe, everie of theſe carried of thoſe kinde of men, eight and twentie, of vvhich ſome ſate on either ſide of the Iſland, and rowed in their courſe with great *Cypres* trees, branches, leaves & all, inſtead

A gaping clock.

of

of oares: on the sterne or hinder part, as I take it, stood the governour, upon a high hill, with a brasen rudder of a furlong in length in his hand: on the fore-part stood fortie such fellowes as those, armed for the fight, resembling men in all points, but in their haire, which was all fire and burnt clearely, so that they needed no helmets: instead of sailes, the wood growing in the Island did serve their turnes, for the winde blowing against it, drave forward the Island like a ship, and carried it which way the governour would have it, for they had Pilots to direct them, and were as nimble to be stird with oares as any long boate: at the first wee had the sight but of two or three of them: afterwards appeared no lesse than sixe hundred, which dividing themselves in two parts, prepared for incounter, in which many of them by meeting with their barkes together were broken in pieces, many were turned over and drowned: they that closed, fought lustily, and would not easily be parted, for the souldiers in the front shewed a great deale of valour, entring one upon another, and kill'd all they could, for none were taken prisoners: instead of iron graples, they had mightie great [n] *Polypodes* fast tied, which they cast at the other, and if they once laid hold on the wood, they made the Isle sure enough for stirring: they darted and wounded one another with oisters that would fill a waine, and spunges as bigge as an acre: the leader on the one side was *Æolocentaurus*, and of the other *Thalassopotes*: the quarell, as it seemes, grew about taking a bootie: for they said that *Thalassopotes*, drave away many flockes of dolphines that belonged to *Æolocentaurus*, as vvee heard by their clamours one to another, and calling upon the names of their kings: but *Æolocentaurus* had the better of the day and sunke one hundred and fiftie of the enemies Islands, and three they tooke vvith the men and all: the rest vvithdrevv themselves and fled, vvhom the other pursued, but not farre, because it grew towards evening, but returned to those that were wrackt & broken, which they also recovered for the

A strange sea-fight.

n *A fish with many feet.*

moſt part, and tooke their owne away with them: for on their part there were no leſſe than foureſcore Ilands drowned: then they erected a Trophie for a monument of this Iſland fight, and faſtned one of the enemies Iſlands with a ſtake upon the head of the whale: that night they lodged cloſe by the beaſt, caſting their cables about him, and ankered neare unto him: their ankers are huge & great made all of glaſſe, but of a wonderfull ſtrength: the morrow after when they had ſacrificed upon the top of the whale, and there buried their dead, they ſailed away, with great triumph and ſongs of victorie, and this was the manner of the Iſlands fight.

The ſecond Booke.

Vpon this wee began to be weary of our abode in the whale, and our tarriance there did much trouble us, we therefore ſet all our wits aworke to finde out ſome means or other to cleare us from our captivitie: firſt, wee thought it would do well to digge a hole thorow his right ſide, and make our eſcape that way forth; which we began to labour at luſtily: but after we had pierced him five furlongs deep, and found it was to no purpoſe, we gave it over. Then wee deviſed to ſet the wood on fire, for that would certainly kill him without all queſtion, and being once dead, our iſſue would be eaſie enough: this we alſo put in practice, and and began our project at the taile end, which burnt ſeven daies, and as many nights, before hee had any feeling of our fire workes: upon the eighth and ninth daies we perceived he began to grow ſickly: for hee gaped more dully than he was wont to do, and ſooner cloſed his mouth againe: the tenth and eleventh he was throughly mortified, and began to ſtinke: upon the twelfth day wee bethought our ſelves, though almoſt too late, that unleſſe wee underpropt his chops, when hee gaped next, to keepe them from cloſing, wee ſhould be in danger of perpetuall impriſonment with-

They ſet the whale on fire.

in

in his dead carcasse, and there miserably perish, wee therefore pitcht long beames of timber upright within his mouth to keepe it from shutting, and then made our ship in a readinesse, and provided our selves with store of fresh water, and all other things necessary for our use, *Scintharus* taking upon him to be our pilot, and the next morrow the whale died: then wee haled our ship thorow the void passages, and fastning cables about his teeth, by little and little setled it into the Sea, and mounting the backe of the whale, sacrificed to *Neptune*, and for three daies together, took up our lodging hard by the Trophie, for wee were becalm'd: the fourth day wee put to sea, and met with many dead corpses that perished the late sea-fight, which our ship hit against, whose bodies we tooke measure of with great admiration, and sailed for a few daies in very temperate weather. But after that the North winde blew so bitterly, that a great frost ensued, wherewith the whole sea was all frozen up, not onely superficially upon the upper part, but in depth also the depth of foure hundred fadomes, so that we were faine to forsake our ship and runne upon the Ice: the winde sitting long in this corner, and we not able to indure it, put this devise in practise, which was the invention of *Scintharus*: with mattocks and other instruments, wee made a mightie cave in the water, wherein wee sheltered our selves fortie daies together: in it wee kindled fier, and fed upon fish of which wee found great plentie in our digging: at the last, our provision falling short, wee returned to our frozen ship which wee set upright, and spreading her sailes, went forward as well as if wee had beene upon water, leasurely and gently sliding upon the Ice: but on the fift day the water grew warme, and the frost brake, and all was turned to water againe. Wee had not sailed three hundred furlongs forwards, but wee came to a little Island that was desart, where we onely tooke in fresh water (which now began to faile us) and with our shot kild two wild bulles, and so departed: these bulls have their hornes growing not upon their heads, but under their eyes: [a] as

Momus

a Momus *found fault with* Jupiter *for not setting the bulls hornes in this manner* Arist. de part. ani. l. 3. *he was the god of feasting, and of carping amongst the Heathen,* Hesiod. *in his* Theog. *saies that hee was the son of the night, but begotten without a father.*

Momus thought it better. Then we entred into a sea, not of water, but of milke, in which appeared a white Island full of vines: this Island was onely a great cheese, well prest (as wee afterwards found when wee fed upon it) about some five and twentie furlongs in bigneſſe: the vines were full of clusters of grapes, out of which wee could crush no wine but onely milke: in the midst of the Island, there was a temple built, dedicated to [b] *Galatea*, one of the daughters of *Nereus*, as by the inscription appeared: as long as we remained there, the soile yeelded us food and victualls, and our drinke was the milke that came out of the grapes: in these, as they said, raigneth *Tyro*, the daughter of *Salmoneus*, who after her departure, received this guerdon at the hands of *Neptune*: in this Island wee rested our selves five daies, and on the sixth put to sea againe, a gentle guale attending us, and the seas all still and quiet. The eight day as wee sailed onward, not in milke any longer, but in salt and azure water, wee saw many men running upon the sea, like unto us every way forth, both in shape and stature, but onely for their feete which were of corke, whereupon I suppose they had the name of *Phellopodes*: we marvelled much when wee saw they did not sinke, but keepe above water, and travell upon it so boldly: these came unto us, and saluted us in the *Grecian* language, and said they were bound towards *Phello*, their owne countrie, and for a while ranne along by us, but at last turned their owne way and left us, wishing us a happie and prosperous voyage. Within a while after many Islands appeared, and neare unto them, upon our left hand stood *Phello*, the place whereunto they were travelling, which was a citie seated upon a mightie great and round corke. Further off, and more towards the right hand, wee saw five other Islands, large and mountainous, in which much fire was burning: but directly before us, was a spacious flat Island, distant from us not above five hundred furlongs: and approaching somewhat neare unto it, a wonderfull fragrant aire breathed upon us, of a most sweet and delicate smell, such as *Herodotus* the storie-

writer

b *A sea Nymph daughter of* Nereus *&* Doris, *so called because of her whitenesse, as pure as milke.*

c *Of her* Neptune *begot* Pelias, *and* Neleus *the father of* Nestor.

d *Hee was King of* Elis *a territorie of* Peloponnesus, *and for imitating the thunder, by running his chariot over a bridge of brasse, was slaine with a thunderbolt by* Jupiter.

writer saith ariseth out of *Arabia* the happie, consisting of a mixture of roses, daffadills, gilli-flowres, lillies, violets, myrtles, baies, and blossomes of vines: such a daintie odoriferous savour was conveyed unto us: being delighted with this smell, and hoping for better fortunes after our long labours, wee got within a little of the Isle, in which wee found many havens on every side, not subject to over floting, and yet of great capacitie, and rivers of cleare vvater emptying themselves easily into the sea, vvith medowes and hearbes, and musicall birds, some singing upon the shoare, and many upon the branches of trees, a still and gentle aire compassing the whole countrie: vvhen pleasant blasts gently stirred the vvoods, the motion of the branches made a continuall delightsome melodie, like the sound of wind instruments in a solitarie place: a kinde of clamour also was heard mixt with it, yet not tumultuous nor offensive, but like the noise of a banket, when some do play on winde instruments, some commend the musicke, and some with their hands applaud the pipe, or the harpe, all which yeelded us so great content, that vvee boldly entred the haven, made fast our ship and landed, leaving in her onely *Scintharus*, and two more of our companions behinde us, passing along thorow a sweete medow, vvee met vvith the guards that used to saile about the Island, vvho tooke us, and bound us vvith garlands of roses (which are the strictest bands they have) to be carried to their governour: from them wee heard as wee were upon the way, that it was the [e] Island of those that are called blessed, and that *Rhadamanthus* was governour there, to vvhom wee were brought and placed the fourth in order of them that vvere to be judged: the first triall was about *Ajax* the sonne *Telamon*, whether hee were a meete man to be admitted into the societie of the *Heroes*, or not: the objections against him vvere his madnesse: and the killing of himselfe: and after long pleading to and fro, *Rhadamanthus* gave this sentence, that for the present hee should be put to *Hippocrates* the Phisitian of *Cous*, to be purged

[e] *See the Tyrant. y.*

A controversie concerning Ajax, who being overcome by the eloquence of Vlysses *about* Achilles *armour, fell mad and slew himselfe.*

purged with *Elleborus*, and upon the recoverie of his wits to have admittance: the second was a controversie of love, *Theseus* and *Menelaus* contending, which had the better right to *Helen*: but *Rhadamanthus* gave judgement on *Menelaus* side, in respect of the manifold labours and perills he had incur'd for that mariage sake, whereas *Theseus* had wives enouogh beside to live withall as the f *Amazon*, and the daughters of *Minos*: the third was a question of precedencie, betweene h *Alexander* the sonne of *Philip*, and i *Hannibal* the *Carthaginian*, in which *Alexander* was prefer'd, and his throne placed next to the elder k *Cyrus* the *Persian*: In the fourth place we appear'd, and he demanded of us, what reason wee had, being living men, to take land in that sacred countrey, and wee told him all our adventures in order as they befell us: then he commanded us to stand aside, and considering upon it a great while, in the end proposed it to the benchers, which were many, and among them l *Aristides* the *Athenian*, surnamed the just: and when heo was provided what sentence to deliver, hee said, that for our busie curiositie, and needlesse travels, wee should be accountable after our death: but for the present, we should have a time limited for our aboad, during which wee should feast the *Heroes*, and then depart, prefixing us seven months libertie to conclude our tarrianee, and no more: then our garlands fell off from us of themselves, and wee were set loose, and led into the citie to feast with the blessed: the citie was all of gold, compassed with a wall made of the precious stone *Smaragdus*, which had seven gates, every one cut out of a whole peece of timber of cinamon tree: the pavement of the city, & all the ground within the walls was Ivorie: the temples of all the gods are built of Berryll, with large altars made all of one whole *Amethyst*, upon which they offer their sacrifices: about the citie runneth a river of most excellent sweet ointment, in breadth an hundred cubits of the larger measure, and so deepe that a man may swimme in it with ease: for their bathes, they have great houses of glasse, which they warme with

f Hippolyta.
g Ariadne, and Phædra.
h Alexander the great.
i The sonne of Amilchar, and Generall of the Carthaginians against the Romans, see Plutarch in his life.
k The sonne of Cambises who translated the kingdome from the Medes to the Persians, see the surveiors. The yonger Syrus was the son of Darius Nothus, and brother to Artaxerxes, of whom Xenophon.
l Plutarch.
He describes the city of the blessed, and the Elysian fields, & annexeth their perpetuall shame, and lies Homer and all the Poets.

with cinamon: and their bathing tubbes are filled with warme dew instead of water: their onely garments are cob-webs of purple colour, neither have they any bodies, but are intactile and without flesh, a meere shape and presentation onely: and being thus bodilesse, they yet stand, and are moved, are intelligent, and can speake: and their naked soule seemeth to vvander up and downe, in a corporall likenesse: for if a man touch them not, he cannot say otherwise, but that they have bodies, altogether like shadowes standing upright, and not, as they are of a darke colour: no man waxeth any older there then hee was before, but of what age hee comes thither, so hee continues: neither is there any night with them, nor indeed cleare day: but like the twilight towards morning before the Sun be up, such a kinde of light do they live in: they know but one season of the yeare which is the spring, and feele no other wind but *Zephirus*: the region flourisheth with all sorts of flowres, and vvith all pleasing plants fit for shade: their vines beare fruit twelve times a yeare, every moneth once, their pomegranate trees, their apple trees, and their other fruit, they say, beare thirteene times in the yeare: for in the moneth called *Minous* they beare twice. Instead of wheat, their eares beare them loaves of bread ready baked, like unto mushrummes: about the citie are three hundred threescore and five vvells of vvater, and as many of honey, and five hundred of sweete ointment, for they are lesse than the other: they have seven rivers of milke and eight of vvine: they keepe their feast without the citie, in a field called *Elysium*, vvhich is a most pleasant medow inviroued vvith vvoods of all sorts, so thicke that they serve for a shade to all that are invited, vvho sit upon beds of flowres, and are waited upon, and have every thing brought unto them by the windes, unlesse it be to have the wine filled: and that there is no need of: for about the banketing place are mightie great trees growing of cleare and pure glasse: and the fruit of those trees are drinking cups and other kinde of vessels of what fashion or great- Homer.

nesse you will: and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine presently, and then they drinke: instead of garlands, the nightingales, and other musicall birds, gather flowers with their becks out of the medowes adjoyning, and flying over their heads vvith chirping noates scatter them among them: they are annointed with sweete ointment in this manner: sundrie clouds draw that unguent out of the fountaines and the rivers, which setling over the heads of them that are at the banket, the least blast of winde makes a small raine fall upon them like unto a dewe: After supper they spend the time in musicke and singing: their ditties that are in most request, they take out of [m] *Homers* verses, who is there present himselfe and feasteth among them sitting [n] next above *Vlysses*: their quiers consist of boies and virgins, which were directed and assisted by [o] *Eunomus* the *Locrian*, and [o] *Arion* the *Lesbian*, and [p] *Anacreon*, and [p] *Stesichorus*, who hath had a place there: ever since his reconcilement with *Hellena*. As soone as these have done, there enter a second quier of swans swallowes and nightingales: and when they have ended, the whole woods ring like winde instruments by the stirring of the aire: but that which maketh most for their mirth, are two wells adjoyning to the banquetting place, the one of laughter the other of pleasure: of these every man drinkes to begin the feast withall, which makes them spend the whole time in mirth and laughter. I will also relate unto you, what famous men I saw in that association. There were all the demigods, and all that fought against *Troy*, excepting [q] *Ajax* the *Locrian*, he onely, they told mee, was tormented in the region of the unrighteous: of *Barbarians*, there was the elder and the yonger *Cyrus*,

m *For he was in most esteeme among the ancients.*

n Vlysses *had good reason to give place to* Homer, *who lied so lustily for his credit.*

o *Two excellent musitians.*

p *Two famous* Lyrick *Poets.*

p Stesichorus *having much inveighed against* Hellena *in his verses as the cause of all the* Trojan *war, was strooke blind by* Castor *and* Pollux, *but upon his recantation recovevered his sight.*

Excellent liquor for a feast. q *This* Ajax, *when* Troy *was taken, ravished* Cassandra *the daughter of* Priamus, *being a virgin, and preist to* Minerva *in the Temple of* Pallas, *for which the goddesse sent a tempest which disperst the navie of the* Grecians *as they returned, and sunke* Ajax *with a thunderbolt.*

and [r] *Anacharsis* the *Scythian*: [s] *Zamolxis* the *Thracian*, and [t] *Numa* the *Italian*: there was also [u] *Lycurgus* the *Lacedæmonian*, and [x] *Phocion* and [y] *Tellus* the *Athenians*, and and all the wise men, unlesse it were [z] *Periander*. I also saw *Socrates* the sonne of *Sophroniscus* prating with *Nestor*, and *Palamedes*, and close by him stood [a] *Hyacinthus*, the *Lacedæmonian*, and the gallant *Narcissus*, and *Hylas*, and other beautifull & lovely youths, and for ought I could gather by him, hee was farre in love with *Hyacinthus*, for hee discoursed with him more then all the rest: for which cause, they said, *Rhadamanthus* was offended at him, and often threatned to thrust him out of the Iland, if hee continued to play the foole in that fashion, and not give over his idle manner of jesting, when hee was at their banket: onely [b] *Plato* was not present, for they said hee dwelled in a citie framed by himselfe observing the same rule of government and lawes, as hee had prescribed for them to live under: *Aristippus* and *Epicurus* are prime men amongst them, because they are the most joviall good fellowes, and the best companions: *Diogenes*, the *Sinopean*, was so farre altered from the man hee was before that hee married with *Lais* the harlot, and was many times so drunke, that hee would rise and dance about the roome, as a man out of his sences: [c] *Æsope* the *Phrygian* served them for a jester: there was not one Stoicke in companie but were still busied in ascending the height of vertues hill: and of [d] *Chrysippus*, wee heard that it was not lawfull for him by any meanes to touch upon the Iland untill hee have the fourth time purged himselfe with *Elleborus*: the [e] *Academicks*, they say were willing enough to come, but that they yet are doubtfull, and in suspence, & cannot com-

r *The onely wise man among the Scythians, who endevouring to bring in the Athenian lawes amongst his barbarous countrimen, was slaine by the King his brother.* Laert.

s *Scoller and servant to Pythagoras.*

t *The second Roman King.*

u *Lawgiver to the Lacedæmonians.* Plutarch.

x *Two wise men of Athens that professed povertie.* Plutarch.

y *Who was K. of Corinth and a Tyrant.* Necrom. r.

z *Socrates professt himselfe learned in nothing but onely love, and that of young youths, which he held to*

the best and noblest affection: seeing that she was the best meanes to bring up the younger sort in the knowledge of goodnesse and vertue, but his vertues made the worst construction of it, and therefore Lucian brings him in here with these young and beautifull ladies.

a *Such a one as he would have in his common wealth.* b *The fable-maker. No Stoick in Elysium.*

c *A Philosopher scholler to Zeno the greatest Logician of his time, and chiefe of the Stoicks sect.* d *Heemeanes not the Platonicks who are call'd the old Academicks, but the new Academicks, who would affirme nothing, and held it impossible that any thing should be truly knowne, and therefore hee saies they abolished all kinde of judgement. What was the difference betweene these and the Pyrrhonians or Scepticks. See Gellius l. 11. c. 5.*

pre-

prehend how there should be any such Iland: but indeed, I thinke they were fearfull to come to be judged by *Rhadamanthus*, because themselves have abolished all kinde of judgement: yet many of them, they say, had a desire, and would follow after those that were comming hither, but were so sloathfull as to give it over, because they were not comprehensive, and therefore turned backe in the midst of their way: these were all the men of note that I saw there: and amongst them all, *Achilles* was held to be the best man, and next to him *Theseus*: for their manner of venerie and copulation thus it is: they couple openly in the eyes of all men, both with females and male kinde, and no man holds it for any dishonestie: onely *Socrates* would sweare deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow: and *Hyacinthus* and *Narcissus* both confest otherwise for all his deniall: the women there are all in common, and no man takes exception at it, in which respect they are absolutely the best *Platonists* in the world: and so do the boyes yeeld themselves to any mans pleasure without contradiction: after I had spent two or three daies in this manner, I went to talke with *Homer* the poet, our leasure serving us both well, and to know of him what countrie man he was, a question with us hard to be resolved, and hee said he could not certainly tell himselfe, because some said hee was of *Chios*, some of *Smyrna*, and many to be of *Colophon*: but hee said indeed, hee was a *Babilonian*, and among his owne countrimen not called *Homer* but *Tigranes*: and afterwards living as an [g] hostage among the *Grecians*, hee had therefore that name put upon him: then I questioned him about those verses in his bookes, that are disallowed, as not of his making, whether they were written by him or not, and hee told mee they were all his owne, much condemning [h] *Zenodotus*, and [i] *Aristarchus* the Grammarians for their weakenesse in judgement: when hee had satisfied mee in this, I asked him againe why hee began the first verse of his poeme with

d Plato *in his commonwealth would have all women commõ.*

e *Seven Cities of* Greece *strove for the birth of* Homer, *which are comprised in this verse,*
Smyrna, Rhodos, Colophon, Salamẽ, Chios, Argos, Athenę.

g Ὅμηρος *signifies a pledge or hostage.*

h *Two carping grammarians that undertooke to correct some of* Homers *verses.*

i *This touches some Commentators upon* Homer, *who have gone about to give a reason almost of every word he wrote.*

with anger: and hee told mee it fell out so by chance, not upon any premeditation: I also desired to know of him, whether hee wrote his *Odysses* before his *Iliads*, as many men do hold: but he said it was not so: as for his blindnesse which is charged upon him, I soone found it was farre otherwise, and perceived it so plainly, that I needed not to question him about it: thus was I used to doe many daies, when I found him idle, and would goe to him, and aske him many questions, which hee would give mee answer to very freely: especially when wee talked o a triall hee had in the court of justice, wherein hee got the better: for [k] *Thersites* had preferd a bill of complaint against him, for abusing him, and scoffing at him in his Poeme, in which action *Homer* was acquitted, having [l] *Ulysses* for his advocate: about the same time came to us [m] *Pythagoras*, the *Samian*, who had changed his shape now seven times, and lived in as many lives, and accomplished the periodes of his soule: the right halfe of his bodie was wholy of gold: and they all agreed that hee should have place amongst them, but were doubtfull what to call him, *Pythagoras* or *Euphorbus*. [n] *Empedocles* also came to the place, scorcht quite over, as if his bodie had beene broild upon the embers: but could not be admitted, for all his great intreatie: the time passing thus along, the day of prizes for masteries of activitie now approached, which they call [o] *Thanarusia*: the setters of them forth were [p] *Achilles*, the fifth time, and *Theseus* the seventh time: to relate the whole circumstance would require a long discourse: but the principall points I will deliver: at wrastling, *Carus*, one of the linage of *Hercules* had the best, and wanne the garland from *Ulysses*: the fight with fists was equall betweene *Arius* the *Egyptian* who was buried at *Corinth*, and *Epius*, that combated for it: there was no prize appointed for the [q] *Pancratian* fight: neither do I remember who got the best in running: but for poetrie though *Homer* without question were to good for them all, yet the best was given to [r] *Hesiodus*: the prizes were

k *See* Necromant. b.

l *Who was an eloquent Orator.*

m *See the Cock* a. & b.

n Icaromenip. a. & b.

o *Games and masteries among the dead.*

p *He alludes to the manner of the* Roman *magistrates, who when they exhibited playes unto the people, the names of the setters forth were Registred and the time how often they had done it.*

q *Fighting at all manner of weapons.*

r *Homer and* Hesiod *lived about the same time, and it hath been controverted by many which was the better poet.*

were all alike, garlands plotted of peacocks feathers. As soone as the games were ended, newes came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the jaylours, and were comming to assaile the Island, led [s] by *Phalaris* the *Acragentine*, *Busyris* the *Ægyptian*, *Diomedes* the *Thracian*, *Sciron*, *Pithocamptes*, and others: which *Rhadamanthus* hearing, hee ranged the *Heroes* in battell aray upon the sea shore, under the leading of *Theseus*, and *Achilles*, and *Ajax Telamonius*, who had now recovered his senses, where they joyned fight: but the *Heroes* had the day, *Achilles* carrying himselfe very nobly. *Socrates* also, who was placed in the right wing, was noted for a brave souldier, [t] much better than he was in his lifetime, in the battell at *Delium*: for when the enemie charged him, hee neither fled, nor changed countenance: wherefore afterwards, in reward of his valour, hee had a prize set out for him on pupose: which was a beautifull and spacious garden, planted in the suburbes of the citie, whereunto hee invited many, and disputed with them there, giving it the name of [u] *Necracademia*: then we took the vanquished prisoners, and bound them, and sent them backe to be punished with greater torments: this fight was also pend by *Homer*, who, at my departure, gave mee the booke to shew my friends, which I afterwards lost, and many things else beside: but the first verse of the poeme I remember was this: [x] Tell mee now, Muse, how the dead *Heroes* fought: when they overcome in fight, they they have a custome to make a feast with sodden beanes, wherewith they banquet together for joy of their victorie: onely [y] *Pythagoras* had no part with them, but sate aloofe off, and lost his dinner because hee could not away with beanes. Sixe moneths were now past over, and the seaventh halfe way onwards, when a new businesse was begot amongst us: for *Cynirus* the sonne of *Scintharus*, a proper tall young man, had long beene in love with *Helena*, and it might plainly be perceived, that shee as fondly doted upon him, for they would still be winking and drinking

[s] *Who were all bloody Tyrants, or notorious robbers.*

[t] Plato *in his Laches or Dialogue of fortitude, prayseth* Socrates, *for his manhood at* Delium, *in which battell the* Athenians *were overthrowne by the* Bœotians, *and ranne all away.*

[u] Academia *was a wooddy place about a mile from* Athens, *where* Socrates *did sometimes meet his schollers and dispute with them: here* Plato *was borne, and from hence* Lucian *takes this name which signifies the Academie of the dead.*

[x] *Somewhat like the beginning of his* Odyss.

[y] *See the Cocke.*

drinking one to another whilst they were a feasting, and rise alone together, and vvander up and downe in the vvood: this humour increasing, and knowing not what course to take, *Cinyrus* devise was to steale away *Helena*, whom hee found as pliable to runne away with him to some of the Islands adjoyning, either to *Phello*, or *Tyreessa*, having before combined with three of the boldest fellows in my companie, to joyne with them in their conspiracie: but never acquainted his father with it, knowing that hee vvould surely punish him for it: being resolved upon this, they vvatcht their time to put it in practise: for vvhen night was come, and I absent, (for I vvas falne asleepe at the feast) they gave a slip to all the rest, and vvent away vvith *Helena* to ship-bord as fast as they could: *Menelaus* vvaking about midnight, and finding his bed emptie, and his vvife gone, made an outcrie, and calling up his brother vvent to the Court of *Rhadamanthus*: as soone as the day appeared, the scowts told them they had descried a shippe, vvhich by that time vvas got farre off into the sea: then *Rhadamanthus* set out a vessell made of one whole peece of timber of *Asphodelus* vvood, man'd vvith fiftie of the *Heroes* to pursue after them, vvhich were so willing on their vvay, that by noone they had overtaken them, newly entred into the milkie Ocean, not farre from *Tyreessa*: so neare vvere they got to make an escape: then tooke vvee their shippe and haled it after us vvith a chaine of roses and brought it backe againe: *Rhadamanthus* first examined *Cinyrus* and his companions vvhether they had any other partners in this plott, and they confessing none, vvere adjudged to be tyed fast by the privie members, and sent into the place of the wicked, there to be tormented, after they had beene scourged with rods made of mallows: *Helena* all blubbered with [illegible] ashamed of her selfe, that shee would not [illegible] they also decreed to send us packing out of the [illegible] our prefixed time being come, and that vvee should

A second rape of Helena.

stay there no longer then the next morrow, wherewith I vvas much aggrieved and vvept bitterly to leave so good a place, and turne wanderer againe I knew not whither: but they comforted mee much in telling mee, that before many yeares were past I should be with them againe, and shewed mee a chaire and a bed prepared for mee against the time to come, neare unto persons of the best qualitie: then vvent I to *Rhadamanthus*, humbly beseeching him to tell mee my future fortunes, and to direct mee in my course: and he told mee that after many travels and dangers, I should at last recover my countrie, but would not tell mee the certaine time of my returne: and shewing mee the Islands adjoyning, vvhich vvere five in number, and a sixth a little further off, hee said, those nearest are the Islands of the ungodly, which you see burning all in a light fire, but the other sixth is the Island of dreames: and beyond that is the [z] Island of *Calypso*, which you cannot see from hence: when you are past these, you shall come into the great Continent, over against your owne countrie, where you shall suffer many afflictions, and passe through many nations, and meete with men of inhumane conditions, and at length attaine to the other continent. When hee had told mee this, hee pluckt a root of mallowes out of the ground, and reached it to mee, commanding mee in my greatest perills, to make my prayers to that: advising mee further, neither [a] to rake in the fire with my knife, nor to feed upon lupines, nor to come neare a boy, when hee is past eighteene yeare of age: if I were mindfull of this, the hopes would be great that I should come to the Island againe: then wee prepared for our passage, and feasted with them at the usuall houre, and next morrow I went to *Homer*, intreating him to do so much as make an *Epigram* of two verses for mee, which hee did: and I erected a pillar of *Brazilstone* neare unto the haven, and engraved them upon it: the *Epigram* was this:

Lucian, *the gods belov'd did once attaine*
To see all this, and then go home againe.

after

z Ogygia, *an Island between the* Phœnician *and* Syrian *seas in which* Calypso *a sea-nymph the daudhter of* Oceanus *&* Thetis, *being Queen entertain'd* Vlysses *in his travels & falling in love with him deteined him with her seven yeares.*

a *Most have interpreted this* Pythagorian *precept, not to stirre up the anger of great & powerfull persons.*

Λουκιανὸς τάδε πάντα, φίλος μακάρεσσι θεοῖσιν,
Εἶδέ τε καὶ πάλιν ἦλθε φίλην ἐς πατρίδα γαῖαν.

after that daies tarrying, wee put to sea, brought onward on our way by the *Heroes*: where *Vlysses* closely comming to mee, that [b] *Penelope* might not see him, conveied a letter into my hand to deliver to *Calypso*, in the Isle of *Ogygia*: *Rhadamanthus* also sent [c] *Nauplius* the ferriman along with us, that if it were our fortune to put into those Hands, no man should lay hands upon us, because wee were bent upon other imployments: no sooner had wee past beyond the smell of that sweete odour but wee felt a horrible filthie stinke, like pitch and brimstone burning, carying an intolerable sent with it, as if men were broyling upon burning coales: the aire was darke and muddie, from which distilled a pitchie kinde of dew: wee heard also the lash of the whips, and the roarings of the tormented: yet went wee not to visit all the Ilands, but that wherein wee landed, was of this forme: it was wholy compassed about with steepe, sharpe, and craggie rocks, without either wood or water: yet wee made a shift to scramble up among the cliffes, and so went forwards, in a way quite overgrowne with briars and thornes, through a most vilanous gastly countrie, and comming at last to the prison and place of torment vvee wondered to see the nature and qualitie of the soile which brought forth no other flowers but swords and daggers, and round about it ranne certaine rivers, the first of dirt, the second of blood, and the innermost of burning fire which was very broad and unpassable, floting like water, and working like the waves of the sea, full of sundrie fishes, some as bigge as firebrands, others of a lesse sise like coales of fire, and these they call *Lychniscies*: there was but one narrow entrance into it, and *Timon* of *Athens* appointed to keepe the doore yet wee got in by the helpe of *Nauplius*, and saw them that were tormented, both Kings, and private persons very many, of which there were some that I Knew, for there I saw *Cinyras* tyed by private members, and hanging up in the smoake: but the greatest torments of all are inflicted upon them that told

[b] *The wife of* Vlysses.

[c] *The sonne of* Neptune *and* Amymone *the daughter of* Danaus *King of the* Argives.

The Ilands of the tormented.

d *Two historians.*

any lies in their life-time, and wrote untruly, as [d] *Ctesias* the *Cnidian*, *Herodotus*, and many other, which I beholding, was put in great hopes that I should never have any thing to do there, for I do not know, that ever I spake any untruth in my life: wee therefore returned speedily to our ship (for we could indure the sight no longer) and taking our leaves of *Nauplius*, sent him backe againe. A little after appeared the Isle of Dreames neare unto us, an obscure countrie, and unperspicuous to the eie, indued with the same qualitie as dreames themselves are: for as wee drew, it still gave backe and fled from us, that it seemed to be farther off then at the first, but in the end wee attained it and entred the haven called [e] *Hypnus*, and adjoyned to the gate of Ivorie, where the temple of [f] *Alectryon* stands, and tooke land somewhat late in the evening: entring the gate wee saw many dreames of sundrie fashions: but I will first tell you somewhat of the citie, because no man else hath written any description of it; onely *Homer* hath toucht it a little, but to small purpose: it is round about environed with a wood, the trees whereof are exceeding high [g] *Poppies*, and *Mandragoras*, in which an infinite number of owles doe nestle, and no other birds to be seene in the Island: neare unto it is a river running, called by them *Nyctiporus*, and at the gates are two wells, the one named *Negretus* the other *Pannychia*, the wall of the citie is high and of a changeable colour, like unto the rainebow: in which are foure gates, though *Homer* speake but of two: for there are two which looke toward the fields of flowth, the one made of iron, the other of potters clay, through which those dreames have passage, that represent fearefull bloodie and cruell matters: the other two behold the haven and the sea, of which the one is made of horne, the other of Ivorie, which wee went in at. As wee entred the citie, on the right hand stands the temple of the Night, whom with *Alectryon*, they reverence above all the gods; for hee hath also a Temple built for him,

Witnesse this historie.

The Island and Citie of Dreams described.

e Ὕπνος *Sleepe.*
f *Or* Alector.

See the Cocke.

Odyss. lib. 9. v. 562.

g *Hearbs procuring sleepe.*

The names both of places and persons here are compounded of such words as signifie something belonging to dreames, sleepe, or to the night.

neare unto the haven: on the left hand ſtands the pallace of ſleepe: for hee is the ſoveraigne King over them all, and hath deputed two great Princes to governe under him, namely *Taraxion* the ſonne of *Mataegenes*, and *Plutocles* the ſonne of *Phantaſion*: in the middeſt of the market-place is a well, by them called *Careotis*, and two temples adjoyning, the one of falſhood, the other of truth, which have either of them a private cell peculiar to the Prieſts, and an oracle, in which the chiefe prophet is *Antipho*, the interpreter of dreames, vvho was preferd by ſleepe to that place of dignitie: theſe dreames are not all alike either in nature, or ſhape: for ſome of them are long beautifull and pleaſing, others againe are as ſhort and deformed: ſome make ſhew to be of gold, and others to be as baſe and beggarly: ſome of them had wings, and were of monſtrous formes, others ſet out in pompe as it were in a triumph, repreſenting the apparances of Kings, Gods, and other perſons: many of them were of our acquaintance, for they had beene ſeene of us before, which came unto us and ſaluted us as their old friends, and tooke us and lull'd us aſleep, & feaſted us nobly and courteouſly, promiſing beſide all other entertainment which was ſumptuous and coſtly, to make us Kings and Princes: ſome of them brought us home to our own countrie to ſhew us our friends there, and come backe with us the next morrow: thus wee ſpent thirtie daies and as many nights among them ſleeping and feaſting all the while, untill a ſudden clap of thunder awakned us all, and we ſtarting up, provided our ſelves of victuals, and tooke ſea again, and on the third day landed in *Ogygia*. But upon the way I opened the letter I was to deliver, and read the contents, which were theſe: *Vlyſſes* to *Calypſo* ſendeth greeting: this "is to give you to underſtand, that after my departure from "you, in the veſſell I made in haſt for my ſelfe, I ſuffered "ſhipwracke, & hardly eſcaped by the helpe of *Leucothea* "into the countrie of the *Phœacks*, who ſent mee to mine "owne home, where I found many that were vvooers Homer Odyſſ.

"to my wife, and riotously consumed my meanes: but I "slew them all and was afterwards kill'd my selfe by my "son *Telegonus*, whom I begat of *Circe*, & am now in the "Iland of the blessed, where I daily repent my selfe for "refusing to live with you, and forsaking the immortalitie "profered mee by you: but if I can spie a convenient time, "I will give them all the slippe and come to you: This was the effect of the letter with some addition concerning us, that wee should have entertainment: and farre had I not gone from the sea, but I found such a cave as *Homer* speakes of, and shee her selfe working busily at her wooll, when shee had received the letter, and brought us in, shee beganne to weepe and take on grievously, but afterwards shee called us to meat, and made us very good cheare, asking us many questions concerning *Vlysses* and *Penelope*, whether shee was so beautifull and modest, as *Vlysses* had often before bragged of her: and wee made her such answer, as wee thought would give her best content: and departing to our ship, reposed our selves neare unto the shoare, and in the morning put to sea, where wee were taken with a violent storme, which tost us two daies together, and on the third wee fell among the *Colocynthopiratans*: these are a wild kinde of men, that issue out of the Ilands adjoyning, and prey upon passengers: and for their shipping have mightie great gowrds sixe cubits in length, which they make hollow when they are ripe, and cleanse out all that is within them, and use the rindes for ships, making their masts of reeds, and their sailes of the gowrd leaves: These set upon us with two ships furnished and fought with us, and wounded many, casting at us instead of stones, the seeds of those gowrds: the fight was continued with equall fortune, untill about noone, at which time, behinde the *Colocynthopiratans* wee espied the *Caryonautans* comming on, who as it appeared, were enemies to the other: for when they saw them approach, they forsooke us, and turned about to fight with them, and in the meane space wee hoist saile and away, leaving them together by the eares, and no doubt but the *Caryonautans* had the

h *Who being told by his mother whose son he was travell'd to* Ithaca *to see his father, but being kept backe by the guard, and not suffered to have admittance, hee slew certain of them, and at length* Vlysses *being drawne thither by the tumult,* Telegonus *not knowing who he was ignorantly slew him.*

the better of the day, for they exceeded in number, having five ships well furnished, and their vessels of greater strength, for they are made of nut-shells cloven in the midst and cleansed, of which every halfe is fifteene fadome in length: when wee were got out of sight, we were carefull for the curing of our hurt men, and from that time forwards went no more unarmd, fearing continually to be assaulted on the suddaine: and good cause we had: for before sunsetting, some twentie men or thereabouts, which also were pirats, made towards us riding upon monstrous great dolphines, which carried them surely: and when their riders gat upon their backs, vvould neigh like horses: when they were come neare us, they divided themselves, some on the one side, and some on the other, and flung at us vvith dried cuttle-fishes, and the eyes of sea-crabs: but when we shot at them againe and hurt them, they would not abide it, but fled to the Island the most of them wounded. About midnight, the sea being calme, wee fell, before wee were aware upon a mightie great [i] *Alcyons* nest, in compasse no lesse than threescore furlongs, in which the *Alcyon* herselfe sailed, as shee was hatching her egges, in quantitie almost equalling the nest: for when shee tooke her wings, the blast of her feathers had like to have overturned our shippe, making a lamentable noise as shee flew along: as soone as it was day, we got upon it, and found it to be a nest, fashioned like a great lighter, vvith trees platted and vvound one vvithin another, in vvhich were five hundred egges, every one bigger than a tunne of *Chios* measure, and so neare their time of hatching, that the young chickings might be seene, and began to crie: then with an axe wee hewed one of the egges in pieces, and cut out a yong one that had no feathers, which yet was bigger than twentie of our vultures: vvhen vvee had gone some two hundred furlongs from this nest, fearefull prodigies, and strange tokens appeared unto us: for the carved goose that stood for an ornament on the sterne of our ship, suddenly flusht out with feathers and began to crie: *Scintharus*

[i] *Or Kings-fisher.*

our

our pilot, that was a bold man, in an instant was covered vvith haire: and which was more strange then all the rest, the mast of our shippe began to budde out vvith branches, and to beare fruit at the toppe, both of figges, and great clusters of grapes, but not yet ripe: upon the sight of this, vvee had great cause to be troubled in minde, and therefore besought the gods to avert from us the evill that by these tokens vvas portended: And vvee had not past full out five hundred furlongs, but vvee came in view of a mightie vvood of pine-trees and cypresse, which made us thinke it had beene land, vvhen it vvas indeed a sea of infinite depth, planted with trees that had no rootes, but floted firme and upright, standing upon the vvater: when vvee came to it, and found how the case stood with us, vvee knew not vvhat to doe vvith our selves: to goe forwards thorow the trees vvas altogether impossible, they vvere so thicke, and grew so close together: and to turne againe with safetie, vvas as much unlikely: I therefore got mee up to the top of the highest tree to discover if I could vvhat vvas beyond, and I found the bredth of the vvood to be fiftie furlongs or thereabout, and then appeared another Ocean to receive us, vvherefore vvee thought it best to assay to lift up our shippe upon the leaves of the trees vvhich vvere thicke growne, and by that meanes passe over if it vvere possible to the other Ocean: and so vvee did: for fastning a strong cable to our shippe, vvee wound it about the tops of the trees, and vvith much adoe poised it up to the height, and placing it upon the branches, spred our sailes, and vvere carried as it vvere upon the sea, dragging our shippe after us by the helpe of the vvinde vvhich set it forwards: at vvhich time, a verse of the poet *Antimachus* came to my remembrance, vvherein hee speakes of sailing over toppes of trees: vvhen vvee had past over the wood, and vvere come to the sea againe, vvee let downe our shippe in the same manner as vvee tooke it up: Then sailed vvee forwards

wards in a pure and cleare streme, untill we came to an exceeding great gulfe or trench in the sea, made by the division of the waters, as many times is upon land, where wee see great clifts made in the ground by earthquakes and other meanes: whereupon wee stroke saile and our ship staid upon a sudden, when it was at the pits brim redy to tumble in: and wee stooping downe to looke into it, thought it could be no lesse then a thousand furlongs deepe, most fearfull and monstrous to behold, for the water stood as it were divided into two patts, but looking on our right hand a farre off, wee perceived a bridge of water, which to our seeming, did joyne the two seas together, and crosse over from the one to the other: wherefore wee laboured with oares to get unto it, and ever it wee went, and with much adoe got to the further side, beyond all our expectation. Then a calme sea received us, and in it we found an Iland, not very great, but inhabited with unsociable people, for in it were dwelling wild men named *Bucephalians*, that had hornes on their heads like the picture of *Minotaurus*: where wee went ashore to looke for fresh water and victuals, for ours vvas all spent: and there vvee found water enough, but nothing else appeared: onely vvee heard a great bellowing and roaring a little way off, vvhich wee thought to have beene some heard of cattle, and going forwards, fell upon those men, vvho espying us, chaced us backe againe, and tooke three of our companie: the rest fled towards the sea: then vvee all armed our selves, not meaning to leave our friends unrevenged, and set upon the *Bucephalians*, as they vvere dividing the flesh of them that that vvere slaine, and put them all to flight, and pursued after them, of whom wee killed fiftie, and two wee tooke alive, and so returned with our prisoners, but food wee could finde none: then the companie were all earnest with mee to kill those whom wee had taken: but I did not like so well of that, thinking

c A monster who was half a bull and half a man, begotten on Pasiphae the wife of Minos King of Creete, by a bull with which shee fell in love, &c. Ovid. Met.

it better to keepe them in bonds, untill embassadours should come from the *Bucephalians* to ransome them that were taken, and indeed they did: and I well understood by the nodding of their heads, and their lamentable lowing, like petitioners, what their businesse was: so wee agreed upon a ransome of sundrie cheeses, and dried fish, and onions, and foure deere with three legges a peece, two behind and one before: upon these conditions wee delivered those whom wee had taken, and tarrying there but one day, departed: then the fishes began to shewe themselves in the sea, and the birds flew over our heads, and all other tokens of our approach to land appeared unto us: within a while after wee saw men travelling the seas, and a new found manner of navigation, themselves supplying the office both for shippe and saile: and I will tell you how: As they lye upon their backes in the water and their privie members standing upright, which are of a large size and fit for such a purpose, they fasten thereto a saile, and holding their cords in their hands, when the winde hath taken it, are carryed up and downe as please themselves: after these followed others riding upon corke: for they yoake two dolphines together, and drive them on, (performing themselves the place of a coach-man) which draw the corke along after them: these never offered us any violence, nor once shunned our sight, but past along in our companie, without feare in a peaceable manner, wondring at the greatnesse of our shippe, and beholding it on every side. At evening wee arrived upon a small Island, inhabited, as it seemed onely by women, which could speake the *Greeke* language: for they came unto us, gave us their hands, and saluted us, all attired like wantons, beautifull, and young, wearing long mantles downe to the foote: the Island was called *Cabalusa*, and the citie *Hydamardia*: so the women received us, and every one of them tooke aside one of us for herselfe, and made him her guest: but I pausing a little upon it (for my heart misgave mee) looked

narrowly round about, and saw the bones of many men and the sculls lying together in a corner: yet I thought not good to make any stirre, or to call my company about mee, or to put on armes: but taking the mallow into my hand, made my earnest prayers thereto, that I might escape out of those present perils: within a while after, when the strange female came to wait upon mee, I perceived shee had not the legges of a woman, but the hoofes of an asse: whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point: and shee though unwillingly, confest that they were sea-women, called *Onoscelians*, and they fed upon strangers that travelled that vvay: for said shee, when vvee have made them drunke, wee go to bed to them, and in their sleepe, make a hand of them: I hearing this, left her bound in the place where shee was, and vvent up to the roofe of the house, where I made an outcrie, and called my company to mee, and when they were come together, acquainted them with all that I had heard, and shewed them the bones, and brought them into her that was bound, who suddenly was turned into water, and could not be seene: notwithstanding I thrust my sword into the water, to see what would come of it, and it was changed into blood: then wee made all the hast wee could to our shippe, and got us away: and as soone as it was cleare day, wee had sight of the maine land, which wee judged to be the countrie opposite to our continent: whereupon wee worshipped, and made our prayers and tooke counsell what was now to be done: some thought it best, onely to go a land, and so returne backe againe: others thought it better to leave our ship there, and march into the midland, to trie what the inhabitants would do: but whilest wee were upon this consultation a violent storme fell upon us, which drave our ship against the shoare, and burst it all in pieces, and with much adoe wee all swam to land with our armes, every man catching what hee could lay hands on: These are all

the occurrences I can acquaint you withall, till the time of our landing both in the sea, and in our course to the Ilands, and in the aire: and after that in the whale: and when wee came out againe, what betide unto us among the *Heroes*, and among the dreames, and lastly among the *Bucephalians*, and the *Onoscelians*: what past upon land, the next Bookes shall deliver.

TIMON,

TIMON
OR THE
MANHATER.

O *Jupiter*, that art also [a] called *Philius*, and *Xenius*, and *Hetærius*, and *Ephestius*, and *Asteropetes*, and *Hercius*, and *Nephelegeretes*, and *Erigdupus*, and I know not how many names else, which the braine-sick poets have beene used to put upon thee, especially when they want words to make up their meeter: for then thou art a plaine *aliàs dictus* among them, and they call thee they care not what, wherewith thou supportest the ruines of their rythmes, and closest up the crannies of their verses: whats now become of thy fiery flashes of lightning, thy clattering claps of thunder, and thy dreadfull horrible terrible thunderbolt? all these are now come to nothing, no more esteemed than a poeticall fume, were it not for the noise of their names onely: and that renowned farre fetching engine of thine, that was readie at all assaies, I know not by what meanes is now utterly quencht, and coold: not the least sparke of wrath reserved to be darted out against malefactors: No knight of the post, nor cõmon perjuror but stands more in dread of the dead snuffe of a candle, than of the all consuming heat of thy thunderbolt, and they make no more account of it, than of a darke torch held over their heads, that yeelds neither fire nor smoake, & think all the hurt it can do them, is to fill them with sutt. This made [b] *Salmoneus* already presume to answer thee again with thunder: a bold daring braggadochio, that knew how coole *Joves* anger would be well enough: for how should it be otherwise? thou being surprised with so dead a sleepe

[a] *Names derived from the severall offices of Jupiter.*

Timons complaint.

[b] *True Hist. l. 2. d.*

as if thou hadst eaten [c] Mandrakes, neither able to heare them that commit perjurie, nor see them that are actors of vilany, but art either so purblind or so hoodwinkt that thou canst discerne nothing that is done, and thy eares as deafe as a doting old mans. Indeed when thou wast in thy yonger blood, and hadst thy spirits about thee, and thy choller apt to be stirred, thou didst worke wonders against those that were unjust and violent, and wouldst never take any truce, or come to any composition with them, but thy thunderbolt was ever in action, thy target redy brandished, thy tempest roared, thy lightning flasht amaine to fetch them off at length, thy earth-quakes were like riddles, thy snow fell downe by heapes, and haile-stones as bigge as rocks, and to tell the home indeed, thy shoures of raine were all impetuous and violent, every drop as bigge as a river, which suddenly made such a [d] *Deucalion*, that all things were drencht under the flouds, and surely one small caske remained to arrive at [e] *Licoreus*, which preserved a poore sparke of humane seed for the generation of greater mischiefes. Wherefore thou reapest at their hands a just reward of thy sluggishnesse for no man now doth sacrifice unto thee, or so much as set a garland upon thy head, unlesse it be slightly at the games of *Olympus*, holding it no matter of dutie neither, but onely for forme and fashion sake: and in a while, they will make thee, that art the prime metropolitane of all the gods, to become a second [f] *Saturne*, and utterly despoile thee of thy soveraignty: I forbeare to tell how often times they have robbed thy temples, yea how some have beene so bold as, to lay hands on thy sacred person in thy *Olympian* temple, whilst thou, the high and mightie thunderer, wouldest not take so much paines as to waken a dogge, or call neighbours about thee to helpe to apprehend them, when they were all preparing to runne away: but thou, that worthy wight, that hadst confounded the giants and vanquished the [g] *Titans*, satst still and didst nothing, whilst [h] they clipt thy haire round about thy head, and yet hadst a thunderbolt in thy

c Ibid. g.

d *The generall deluge.* Ovid. Met. 1. 1.

e *The place where* Deucalion *and* Pyrrha *escaped from the flood.*

f *The father of* Jupiter *and throwne by him out of his kingdome.*

g *Giants the sonnes of* Titan, *elder brother of* Saturne *who made warre against* Jupiter.

h *A proverbe importing extraordinarie stupiditie.*

thy hand, tenne cubits long at the leaſt. When ſhall this ſupine careleſneſſe come to an end, good *Jupiter*? and when wilt thou revenge thy ſelfe upon ſo great in-juſtice? how many * *Phaethons*? how many *Deucalions* would ſuffice to purge this immeſurable abuſe of life? for to omit other men, and come to my ſelfe, that have ſet ſo many *Athenians* afloate, of miſerable beggers have made them wealthie men, and ſuccoured all that craved aſſiſtance at my hands, nay rather powred out my riches by heapes to do my friends good, yet when by that meanes I grew poore and fell into decay, I could never be acknowledged by them, nor they once ſo much as caſt an eye towards mee, who before crouched and kneeled unto mee, and wholy depended upon my becke. If I chance to meete with any of them upon the way, they paſſe by mee as though I were a grave ſtone, laid over ſome man that had beene dead long before, and now worne to peeces, and will not tarrie ſo much as to read the inſcription. Others, if they ſee mee a farre of, will turne aſide and take another way, a if I were ſome diſmall and unluckie object to be lookt upon: who, not long before, had beene their founder and benefactor. Theſe indignities have made mee betake my ſelfe to this ſolitary place, to cloth my ſelfe in this lether garment, and labour in the earth for foure half-pence a day, here practiſing Philoſophie, with ſolitarineſſe and my mattocke: and thinke I ſhall gaine enough by the match, in that I ſhall have no ſight of many that are rich men without deſert: for that would grieve mee more then all the reſt. Now therefore thou ſonne of *Saturne* and *Rhea*, ſhake off at the length, this profound and dead ſleepe, wherein thou haſt laid drowſing longer than ever did || *Epimenides*: give thy thunderbolt a freſh heat, or ſet whole mount *Oeta* on fire to make it hot: deliver ſome ſhew of a luſtie and youthfull *Jupiter*, unleſſe it be true indeed that the *Cretans* tell of thee, and of thy ſepulcher.

Jupiter. Who may hee be, *Mercurie*, that makes ſuch exclamation in the countrie of *Athens*, at the foote of mount

* *True Hiſt.* lib. 1. g.

|| Iliad. 2. v. 2. m *Proverb. who was ſent by his father* Agiaſarchus *into the field to looke to cattell, and being weare laid himſelfe downe in a cave and fell aſleepe, and wakednot again till 47. yeares were expired.* Laert. & Plin.

a Icaromen. r. mount a *Hymettus*? a miserable poore wretch hee seems to be, clad all in leather, and by the action of his body it appeares hee is digging in the earth: yet I finde hee hath tongue at will and boldnesse enough to use it: is he not one of these philosophers? for none but they would be so impiously blasphemous against us.

The philosophers blasphemous against the gods.

See Icaromen.

Mercurie. Why father, know you not *Timon*, the sonne of *Echecratides*, the *Colyttean*? this is hee that hath often entertained us with sacrifices of the best sort: that was so rich of late, that he offered whole *Hecatombes* unto us: with whom wee were wont to have so good cheare at the feasts of b *Diasia*.

b Icaromen. s.

Jupiter: Ah us, what an alteration is this? that good man, that rich man, that had so many friends? how came hee to be in such a case? miserably distressed, faine to digge and labour for his living, as appeares by holding so heavie a mattocke in his hands.

Mercurie. Some say his bountie undid him, and his kindnesse, and commiseration towards all that craved of him: but in plaine termes, it was his folly, simplicitie & indiscretion in making choice of his friends, not knowing that hee bestowed his liberalitie upon crowes and wolves, that tare out the very entrails of that miserable man, like to many vultures: he tooke them for men that loved him well, and such as came to him for goodwill, when they tooke pleasure in nothing but devouring, eating of the flesh to the bare bones: and if there were any marrow remaining within, they would be sure to suck it out cleane before they went away, and so leave him withered and quite cut up by the rootes, taking no knowledge of him afterwards nor once looking towards him, but will be sure to be farre enough of when they should helpe him, or do the like by him againe: this hath made him as you see, betake himselfe to his mattocke and his pelt, and forsaking the citie for very shame, works in the field for day wages, halfe madd with melancholy to thinke upon his misfortunes, and to see them that were made by him passe along so proudly, that they

will

will take no notice of the name of *Timon* if they heare it pronounced unto them.

Jupiter. This man must not be unremembred, nor let alone so: I finde hee had cause to complaine upon his grievances: and therefore if we also should be careless of him, wee should do as those damned flatterers have done, and bee unmindfull of a man, that hath sacrificed so many droves of oxen and goates unto us upon our altars, that the savour of them sticks in my nostrils to this day: but my [p] businesse hath beene so urgent, and I have had so much adoe with perjurers, oppressors, and theeves, beside the feare I stand in of temple robbers (who are many in number and hard to be prevented) that I have had no leasure for a long time to turne mine eyes another way, or so much as looke towards the countrie of *Athens*, especially since philosophie, and contentious disputations have beene in request amongst them: but of necessitie must either sit still and stoppe mine eares, or applie my selfe to them, whilst with open mouthes they make much adoe about vertue, and incorporalities, and such like trifles, which was the cause wee could not have that care of him, as of a man no way ill deserving: but now *Mercurie*, take [q] *Plutus* with you and repaire to him with all speede, and let *Plutus* take treasure along with him also, and let them both make their abode with *Timon*, and not depart with him lightly, unlesse hee will againe be so good as to force them out of his doores by violence. As for those flatterers, and the ingratitude they have expresst towards him, wee will consider of it another time, and they shall be sure to pay for it, as soone as my thunderbolt is in case: for two of the greatest tines of it were broken or blunted the other day, when I darted it furiously at the sophister [r] *Anaxagoras*, who was perswading his schollers that we were no gods: but I mist of my marke, for *Pericles* held up his hand before him, and it strake sidewise into the temple of *Castor* and *Pollux*, which it set on fire, & it selfe was almost broke in pieces against a rock: but

[p] Icaromenip. x

See Jupiters speech against the Philosophers in the end of Icaromenip.

[q] *The God of riches, among the heathen.*

[r] *This Philosopher held that the world was created and governed by an eternall spirit: and was therefore thought by the Heathen to denie that there was any god. Hee was very great with Pericles. See Plutarch in his life.*

for the preſent, it will be plague enough unto them, to ſee *Timon* rich againe.

Mercurie. This it is to be clamorous, importunate, and and bold, not onely among them that plead for matter of right, but is uſefull alſo, it ſeemes, to men in their prayers. Now muſt *Timon* from a poore beggerly wretch, be made a rich man againe for his exclamation ſake: and his audacitie in prayer hath made *Jupiter* turne his eye towards him, whereas if hee had digged in ſilence, hee might have digged long enough and never have beene looked upon.

The benefit of importunacie.

Plutus. For my part, *Jupiter*, to be plaine with you, I will not come at him.

Jupiter. Why ſo, good *Plutus*, knowing it is my pleaſure?

Plutus. Becauſe hee hath uſed mee ill, *Jupiter*, drave mee out of his doores, and cut mee into a thouſand peeces though I had evermore beene a true friend to his father, yet would hee needes caſt mee out of his houſe, as it were with a forke, or as men would caſt fire out of their hands: ſhould I goe againe to him, to be ſcattered among flatterers, paraſites, and harlots? ſend mee to thoſe men, *Jupiter* that are ſenſible of my worth, and will be carefull of mee, that honour mee, and are in love with mee: as for ſuch groſſe-headed gulls as theſe, let povertie be their companion on gods name, becauſe they have preferr'd her before us, and from her hands let them receive a leather pelt and a mattocke, and content themſelves, like miſerable men, to earne foure halfe-pence a day, that have erſt thought it nothing to caſt away gifts of tenne talents worth at a time.

The complaint of Plutus.

Jupiter. *Timon* will uſe thee ſo no more: his mattocke I trow, hath tutor'd him well enough for that: and the creeke hee hath caught in his backe can teach him, how much thou art to be preferr'd before povertie: but this is ſtrange to my eare, and thou ſhewеſt thy ſelfe too too querulous, and to be apt to complaine how ever the world go: Now thou crieſt out upon *Timon*, who ſet his doores wide

open to thee, and suffered thee to walke at pleasure without restraint, or conceiving any jealous opinion of thee, whereas at other times thou hast found fault with the contrary: how thou hadst beene used by rich men, saying, that thou wast shut up by them under locke and key, with their seales set upon thee so sure, that it was impossible for thee to put out thy head into the light, or once looke a broad: this hast thou been wont to complaine of to me, and to tell me, that thou wast almost stifled in extreme darknes, which made thee look so pale and wanne, to be filled with care and anxietie, that thou didst threaten to runne away from them, if ever thou couldst finde a fit oportunitie: thou didst make a shew then as if thou thoughtst thy selfe to be in great extremitie to be constrained to lead a virgins life like a second *Danae*, kept in a closet of brasse or iron, there to be fed up with interest mony and reckonings under the custodie of exact and cruell keepers: thou wouldest tell mee how strange and absurd a course they tooke, who loving thee so tenderly, and it being in their power to have fruition of thee, yet durst not adventure upon thee, nor use their loves freely, though they were Lords over thee, but kept themselves waking to keepe thee, and their eies continually bent upon the seale and the bolt without winking; and thought in so doing they enjoy'd thee well enough, not in having benefit of thee themselves, but in barring others from having any part in thee, * like the dogge in the manger, that could neither eate barley himselfe, nor suffer the hungrie horse to have any: thou wouldst also deride their parsimonie and warinesse, and which was more strange than all the rest, to see how jealous they were even of themselves, not knowing that some roguish servant or cosening steward, or cheating schoolmaster should secretly intrude himselfe, and domineer over that unluckie and unlovely owner, whilst hee sate watching his interest money, by the poore dimme light of a drie rush candle: How can this hang together, to complaine so much of them, and now to find fault with the contrarie?

[Necromanc.

* *proverb.*

This Dialogue *is for the most part an imitation of* Aristophanes *his* Plutus.

Plutus. If you will rightly conceive of it, I thinke I may be well excused in blaming them both: for as *Timons* unthriftinesse and carelesnesse may be a strong argument how little account he made of mee, so, they that keepe mee prisoner, shut up in darknesse under locke and key, to have mee grow bigger, fatter and grosser by their carefull heedinesse, not once so much as touching mee, or bringing mee to light lest I should be seene of any, I hold them no better then fondlings and abusers of mee, in suffering mee to be eaten with rust, that never did them any wrong: not considering that they must shortly take their farewell of mee, and leave mee to some other fortunate man. I neither commend these, nor those that are so redie to be ridde of mee, but they that take a moderate course betweene both, which is best of all, and neither altogether abstaine from mee, nor be utterly lavish of mee: consider of it, but thus, good *Jupiter*: if a man should joyne himselfe in marriage with a yong wife, faire, and beautifull, and then carry no eye over her, but suffer her to gad abroad at her pleasure night and day, and accompanie with every one that would: nay more, should offer to perswade her to play the harlot, set open his doores, be bawde himselfe, and allure all hee could to come and visite her, could such a man be thought to love his wife? I am sure, *Jupiter*, you will never say so, that have so often beene in love your selfe. Againe, if a man should joyne in wedlocke with an honest woman, and bring her to his own home, with purpose to beget children of her, and then neither touch her himselfe, though shee were a flourishing, and lovely damsell, nor suffer any other to come at her, or so much as to looke upon her, but keepe her a virgin, under locke and key, unfruitfull and barren, and yet professe himselfe to love her dearely, and gives instance of no lesse by the paleness of his complexion, the fading of his flesh, and the hollownesse of his eies, may not hee be well thought to be out of his wits, it being in his power to do the part of an husband, and take fruition of his marriage

Riches compared to a wife

t Which are the symptomes of love.

bedde, and yet will suffer a lovely and well lookt virgin to pine and wither away as a Nunne in a cloister all the daies of her life. This is it that I complaine upon, when some disgracefully kicke mee out of doores, consume and exhaust mee idle, others keepe mee fast in fetters, as if I were some fugitive servant.

Jupiter. Let neither of these sorts of men trouble thy patience, they both are plagued according as they deserve: the one like [u] *Tantalus*, neither eate nor drinke, though their mouth be drie, but continue still gaping upon their gold: the other like * *Phineus*, have their food snatcht out of their very choppes by the [x] *Harpies*, before they can swallow it downe: but for your part, get you packing to *Timon*, whom you shall now finde to be a man of much better temper.

Plutus. But will hee ever give over to set mee a running, as it were liquor out of a rotten vessell, and hast to powre mee out, before I can be all put in, to prevent an inundation lest for want of meanes to exhaust mee, I should wholy choake and drowne him up? certainly for ought that I can finde, I do no more but powre water into [y] the tubbes of the *Danaides*, and vainly seeke to fill a concavitie that will hold nothing: but before I can get in, almost all is runne out, the holes of the vessell have so wide a vent, that nothing can stop the passage.

Jupiter. If hee do not now close up those gaps, that all may not gush out at once to give thee a present issue, hee may soone find his pelt & mattock again in the lees of the vessel but for this time get you gone, and enrich him once more, And you, *Mercurie*, remember as you returne to bring the

u *The sonne of* Jupiter *and* Plote *father of* Pelops, *and grandfather of* Agamemnon *and* Menelaus, *who entertaining the gods feasted them with the flesh of his owne son, but they sore displeased with the unnaturalnesse of the act, restor'd his son to life, but him they thrust into hell, where hee is continually tormented with extreme hunger and thirst, standing in a cleare river unto the chinne, & delicate fruit hanging over his head, but can neither touch the one nor the other.* * *A King of* Arcadia *who was thus punished by the gods, for putting out the eyes of his owne sonne.* x *Ravening birds with eagles claws, and womens faces.* Virg. Eneid. y *Proverb. Fifties sisters the daughters of* Danaus, *King of the* Argives, *brother to* Ægyptus, *who in one night slew all their husbands, the sonnes of* Ægyptus, *except* Hypermnestra, *who saved her husband* Lynceus, *The rest were condemned for this wicked act, continually to poure water in hell into tubbes boared full of holes in the botome, they are also called* Belides *from their grandfather.*

[z] *Cyclops.*

[z] Cyclops to us from Ætna, to sharpen our thunderbolt, and make it fit for use, for wee must needs have it new whetted upon a sudden.

Mercurie. Then let us be gone, *Plutus.* But what is the matter with thee now? what makes thee halt? I have beene mistaken in thee all this while, for I thought thee to be only blind, and now I perceive thou art lame also.

Plutus: I am not so at all times, *Mercurie*, for when I goe to any man as sent from *Jupiter*, I know not how, I fall lame, and so decrepite on both legges, that I can hardly get to my journeies end, before the man grow old that is to enjoy mee: but when the time of my departure comes, you shall see mee with wings on my backe flie away more swiftly then a bird: * no sooner can the lash be given, but I shall have got to the end of the gole, and be proclaimed victor, when the beholders some times could scarce have any sight of mee.

Merc. I cannot beleeve thee in that: for I could name many unto thee, that as yesterday had not a halfepennie to buy themselves an halter, and this day come to be rich and wealthie men, drawne up and downe with a paire of white coach-horses, that never were worth an asse of their owne before: traverse the streets clothd in purple, with gold rings on their fingers, when I verily thinke, they scarcely beleeve themselves that their riches are any more than a dreame.

Plutus. Thats another matter, *Mercurie*: for I do not then goe upon mine owne feete, neither is it *Jupiter*, but *Pluto* that sets mee aworke to goe to them, who is also a bountifull bestower of riches, as his name imports: for when the time comes that I am to be conveyed from one to another, they enter mee first into wills and testaments, and seale them up surely, then they take mee by heapes and carrie mee away, after they have cast the dead man into some darke corner of the house, and covered his carcase within an old linnen ragge, which are readie to goe together by the eares for. In the meane space, they that are competi-

tors

[z] *Gyants with one eye in their fore-head, the sonnes of* Neptune *and* Amphitrite, *and workemen of* Vulcan, *they are said by the poets to be the smiths that make* Jupiters *thunderbolts, and that mount* Ætna *in* Sicilie, *which flames on the top with fire in their forge.*

Love and riches are both blinde.

Riches come but slowly to the good:

But goe away nimblie.

* *A metaphor taken from horse-racers.*

He must needs goe that the divell drives.

The discription of an inheritance.

Assured.

tors in the prise, stand gaping in the market place, as [a] yong swallowes for their damme that hovers about them: but when the seale is once taken off, and the string cut in two, and the writing opened, and my new master published (whether it be some kinsman, orparasite, or obscenous slave kept for sodomiticall sinfulnesse, his masters minion, that still keepes his chinne, close shaven) in liew of so many and manifold pleasures which in his elder age hee supplied him withall, that worthy wight shall receive mee as a plentifull hire for his paines. Then hee whosoever he be, snatching mee up, together with the letrers testament, carries mee away cleare, and instead of him that was lately called [b] *Pyrrhias*, or *Dromo*, or *Tibius*, will now have his name altered to [c] *Megacles*, or *Megabyzus*, or *Protarchus*, leaving the other silly fooles behinde him, gaping one upon another with griefe of heart to see [d] what a fish had escaped their net, without swallowing downe any part of the bait: when he hath thus made mee sure to himselfe, (being an ignorant sot, without wit or breeding, still fearing to be bound and whipt, but pricks up his eares, and stands in as much awe of a mill house as of a temple) hee then grows intollerable among his companions, wrongs the free-man, beates his fellow servants to prove if there be any such power in him or not, till in the end, hee either drop into some bawdie house, or set his heart upon keeping race-horses, or give himselfe up to be led by flatterers that will sweare and stare he is more beautifull than *Nireus*, an ancienter gentleman than [f] *Cecrops*, or *Codrus*, a wiser man than [g] *Ulysses*, and richer than sixteene such as *Crœsus*, and so in a short space hee shall be guld of all that which was so long in getting, by so many perjuries, rapines, and deceits.

Mercurie, You are in the right for that; but going as thou dost, still on foot, without a guide, and being blinde withall, I marvell how thou canst finde out the way, or learne out to whom thou art sent by *Jupiter*, and take notice they are worthy to be made rich.

Plutus. Do you thinke I am able to finde them out?

Mercurie.

a *Expected.* Iliad. 2.

Obtained by base meanes.

b *The names of slaves and servants.*

c *Names of Princes and great men.*

d *Proverbe. Those that are base by nature can never change their conditions though they be raised to the greatest fortunes.*

e *It was a punishment amongst the Romans to make their slaves grinde corne in a mill-house, where they were whipped and lashed like horses.*

f Necrom. c. ib. k.

g *The wisest man and greatest Politician of all the Grecians. And riotously wasted.*

Mercurie. I do not thinke thou canſt: otherwiſe thou wouldſt never have skipt over[h] *Ariſtides* to beſtow thy ſelfe upon[i] *Hipponicus* and *Callias*, and many other *Athenians*, that never deſerved to be made worth an half-penny: but what doſt thou doe when thou art ſent upon ſuch an arrant? what courſe doſt thou take?

Plutus. I wander up and downe like a vagrant, till I light upon one or other that lookt not for mee: and hee that firſt findes mee, carries mee away with him, returning many thankes to thee, *Mercurie*, for his unexpected good fortune.

Mercurie. Is *Jupiter* then deceived? who according to his good meaning imagineth thou makeſt none rich but whom he thinkes worthy?

Plutus. Hee may thanke himſelfe for that, for he knowes well enough how blinde I am, and yet will ſend mee to ſeeke out a thing ſo hard to be found, and ſo long agoe vaniſhed from having any beeing, that[l] *Lynceus* himſelfe could hardly light upon it, it is ſo obſcure and inſenſible: for which cauſe, there being ſo few good men to be found, and ſuch ſwarmes of the worſer, that they fill the citie from one end to the other, I may the more eaſily meete with them in my progreſſe, and be circumvented by them.

Mercurie. But when thou art to forſake them, how canſt thou eſcape with any eaſe, not knowing the way?

Plutus. My ſight is then ſharpe enough, and my legges well able to carrie mee off, onely for the time of my departure.

Mercurie. Let mee aske thee one queſtion more: thy ſight being defective, (for I will ſpeake my minde freely) [m] thy complexion diſcoloured, and thy limbes ſo feeble and decrepit, how comes it to paſſe that thou haſt ſo many lovers, and that all men affect thee, thinking themſelues fortunate if they can attaine thee, and their life liveleſſe, if they cannot enjoy thee: I have knowne ſome, and not a few, that have beene ſo farre beſotted with thee, that they have [n] caſt themſelves into the deepe ſea, and from the top of

ſteepe

h *A moſt juſt noble man of* Athens, *who died ſo poore, that hee had not money enough to pay for his buriall.*

i *Rich* Athenians *but of baſe condition.* Scholiaſt. in Ariſtoph. Batrach.

k Mercurie *was thought by the heathen to be a god that holpe men to wealth and was therefore by them ſurnamed* κερδῶος. i. *enriching.*

A good man hard to be found.

l Icaromen. b.

m *Cock.* d.

n *An imitation of* Theognis. v. 176. & 176.

steepe rocks doubting lest they were despised by thee, because thou never wouldst vouchsafe to afford them any grace: & I am sure thou wilt freely confesse, if thou knowest thy selfe, that they are all mad men to dote upon such a love.

Plutus. Do you thinke I appeare to them to be such as I am indeede, lame, blinde, with all my other imperfections?

Mercurie. What else, *Plutus*, unlesse they be all as blinde as thou.

Plutus. Blinde they are not, good *Mercurie*, but ignorance and error, which now-a-daies are predominant, do cast a mist before their eyes: and for my owne part, because I would not appeare altogether deformed, I put a lovely visard upon my face, wrought over with gold, and thicke beset with pearle, and cloth my selfe with costly garments when I come unto them, which makes them thinke they see beautie in her owne colours, whereupon they fall so farre in love with mee, that they even perish if they cannot enjoy mee: whereas if a man should shew mee to them naked, & stript of my accoutrements, no doubt they would condemne themselves, for being so deceived, and for loving so unlovely and misshapen a thing.

Riches have ordinarily a faire outside.

Mercurie. But when they are growne rich, and have put the same visard upon their owne faces, why are they yet deceived, and rather would lose their heads from their shoulders, then suffer themselves to be unmask'd by any: mee thinkes they should not then be ignorant that thy comelinesse was but counterfeit, when they have full sight of the inside.

Plutus. There are many things that afford mee good helpe, *Mercurie*, in this case.

Mercurie. What may they bee?

Plutus. At my first coming to any man, when hee sets open his doores to receive mee, there enter privily with mee, pride, follie, presumption, effeminacie, contempt, delusion, and infinite of the same stampe, which do so possesse

Vices and infirmities that accompany riches.

the ſoule of the ſilly fellow, that hee admires things not worthy of eſtimation, and covets after things that are to be eſchewed, and doth to doat upon mee, that am the father of all this curſed crew, and continually attended by them, that hee would endure any thing, rather then ſuffer himſelfe to be deprived of mee.

Riches are ſlipperie.

Mercurie. But thou haſt another fault, *Plutus*, thou art ſo nimble and ſlipperie, ſo hard to bee held, and ſo fleete in flying away, that thou wilt give a man no faſt hold, but like an eele or a ſnake, ſlip thorow his fingers I know not how: whereas povertie is apt to be apprehended, and quickly caught, having an hundred ſort of fiſh-hookes, faſtned to every part of her bodie, wherewith ſhee ſuddenly catcheth hold upon all that come neare her, and will not eaſily be unlooſed againe. But while I ſpend the time in this trifling talke, we have beene forgetfull of that which wee had moſt reaſon to remember.

But povertie is eaſie to be laid hold on.

Plutus. What is that?

Mercurie. To bring treaſure along with us, who is a principall partie in this ſervice.

A ſeller of lamps in Athens, who was a very knave, and dealt almoſt in all kinder of trades (as our chandlers do) he grew rich by mixing lead with the copper of his lampes and ſo cozened the buyer. Scholiaſt. *on* Ariſtoph.

Plutus. Take you no care for that: I left him ſafe in the earth when I aſcended to you, charging him to keepe home, and the doore ſhut, and to open to no man, unleſſe he heare mee call.

Mercurie. Let us then be travelling towards *Attica*: take hold by my cloake and follow mee, untill we are come to the confines of the countree.

Plutus. You doe well, *Mercurie*, to be my guide, for if you leave mee, I am like enough to be caught up by *Hyperbolus* or *Cleon*, as I come I know not whither. But what noiſe is this I heare, as it were iron grating againſt a ſtone.

A leather-ſeller one of the ſame ſtampe. Ariſtoph.

Mercurie. It is *Timon*, who is opening the earth hard by upon the ſide of a rockie mountaine. But what ſhall wee do with him? I ſee hee hath got povertie to him, and labour, and ſufferance and wiſedome, and fortitude and a whole regiment, of the ſame ranke, muſtered up by hun-

Vertues accompanying povertie.

ger:

ger: a troope of more worth than thou wilt be able to furniſh him withall.

Plutus. Let us tarrie no longer then, good *Mercurie* I pray you: for wee ſhall never do good of a man guarded with ſuch attendants.

Mercurie. *Jupiter* hath otherwiſe determined, and therefore wee muſt not ſhrinke in the ſervice.

Povertie. *Mercurie*, whither do you lead this man?

Mercurie. Wee are ſent to *Timon* here, by *Jupiter* himſelfe.

Povertie. Comes *Plutus* now to *Timon*, whom I entertained, and tooke up, when hee was in ill caſe, God knows, and utterly ſpent with riot and diſorder? is povertie ſo contemptible a creature with you, and ſo fit a ſubject to receive injurie, that you come to deprive mee of the onely poſſeſſion I thought my ſelfe ſure of, and whom I had trained up to all degrees of vertue, that *Plutus* may againe take him to his tuition, and then give him over to inſolencie & pride, which will make him as effeminate baſe and fooliſh, as ever he was before, and ſo returne him againe to mee, no better that a ragged clout?

Mercurie. O *Povertie*, it is *Joves* pleaſure to have it ſo:

Povertie. Then I will give place: and you my old familiars, labour, wiſedome, and the reſt, follow mee, and hee ſhall ſoone finde what a friend he hath foregone, how true a companion in his labour, and how good a teacher of the beſt things: in whoſe ſocietie, his bodie was healthfull, his minde valorous and conſtant, and hee lived like a man depending upon himſelfe, and holding matters of ſuperfluity, and the like to be, as they are indeed, nothing appertaining to him. *See the Cocke.*

Mercurie. They are all departed, therefore let us drawe neare.

Timon. what are you, ye damned wretches, or what make you here, to moleſt a labouring man, that workes for his living? yea ſhall dearely buy it before you goe, baſe villains as you are, for with clods and ſtones I will lat drive at you as faſt as I can.

Mercurie, Forbeare good *Timon*, and cast not at us: mistake us not: wee are not men: I am *Mercurie*, this is *Plutus* whom *Jupiter* hearing thy prayers hath sent unto thee: wherefore, in good time receive thy happie fortune and desist from thy labour.

Timon. I will make you both repent it, though yee be gods: for I hate all alike both gods and men: and this blind knave, whosoever hee be, shall soone finde to his cast the weight of my mattocke.

Plutus. For gods sake *Mercurie* let us be gone, the man is sure more than madde, and will do mee a mischiefe before I shall get from him.

Mercurie, Be not selfe vvill'd *Timon*, I pray you, but lay aside this fierceneſſe and bitterneſſe: stretch out your hands, receive good fortune, be rich againe and the chiefe among the *Athenians*, live in despight of those ungratefull wretches, and no man happie but thy selfe.

Timon. I tell you plainly I have no occasion to use your: trouble mee not: this mattocke is riches enough for mee: and for all other matters, I thinke my selfe best at ease, when no man comes neere mee.

Mercurie. Good sir, will you shew your selfe so ill bred, as to *returne such a harsh and unmannerly answer to *Jupiter*? though you have some cause to hate mankinde that have dealt dishonestly with you, yet be not a hater of god by any meanes, considering how redie the gods have beene to relieve you.

* Iliad. l. 15. v. 202. Iris to Neptune.

Timon. For your part, *Mercurie*, and to I say for *Jupiter*, I yeeld you heartie thankes, for the care you have had of mee: but for this *Plutus*, I will have nothing to do with him.

Mercurie. What is your reason for that?

Timon. Because hee hath beene the meanes of the infinite miseries that have betide unto mee, betrayed mee into the hands of flatterers, delivered mee up to those that lay in wait for mee, stirred up hatred against mee, undid mee with voluptuous pleasures, caused every man to envie mee,

Riches the meanes of divers evils.

and

and at the last most treacherously and perfidiously forlook mee: whereas honest povertie exercised mee in manlike labours, brought mee acquainted with truth and plaine dealing, furnished mee with necessaries when I was sicklie, and taught mee to repose the hopes of my life onely in my selfe, and to contemne all other things. Shewed mee what riches I had by her meanes, which neither the flatterer by faire speeches, nor the sycophant by subornation, nor the people by their indignation, nor the judge by indirect sentence, nor the tyrant by all his trecheries and pollicies are able to deprive mee of. Wherefore beeing enabled by labour, I dig in this plot of ground with a love to my worke, and out of sight of those vilanies that are practised in the citie, my mattocke furnishing mee sufficiently with food to my content. Backe again therefore, good *Mercurie*, the same way you came, and take *Plutus* along with you to *Jupiter* for I desire no more but this, to be a perpetuall vexation to all men from the yongest to the oldest everlastingly.

The benefits of povertie.

Mercurie. You are to blame in that, I must tell you, for all men deserve not such a measure of extremitie: therefore cast off this pettish and childish kind of humor, and accept of *Plutus*, * gifts sent from *Jupiter* are not to be rejected.

* Iliad l 3. v. 65. Paris *to* Hector.

Plutus. Will you give mee leave, *Timon*, to tell you truth? and will you not take it ill at my hands?

Timon. Speake then, but be short: make no proeme, as the damned Rhetoritians are wont to doe: for I am content to heare a word or two from thee, for this honest *Mercuries* sake.

Plut. Your objections have bin so many, that perhaps they require a longer answer than so: notwithstanding consider with your selfe whether I be guilty of such wrongs as you have charged mee withall: for I have bin the author of all your greatest delights, honor, prerogative, ornaments, & all the delicacies you ever enjoyed. In that you have bin respected, reverenced & affected by all men, it was by my means: if you have been abused by flatterers, the fault is not in mee, for I have more cause to say I have bin ill used at your hands,

Plutus *excuseth himselfe to* Timon.

in prostituting mee basely to lewd and vile persons, that bewitched you with prayses, so to get mee into their fingers: at the last you say I proved treacherous towards you, when contrariwise, I may more justly condemne you, for driving mee away by all the devises you could imagine, and thrusting mee out of your house by head and shoulders. Wherefore instead of costly rayment, venerable povertie hath put this pelt upon you: and *Mercury* himselfe can witnesse with mee, how earnest a suiter I was to *Jupiter*, that I might never more come at you, for using mee so discourteously before.

Mercurie. But now, *Plutus*, you see hee is another manner of man, wherefore take a good heart unto you, and goe dwell with him; you *Timon*, digge as you did before, and do thou *Plutus* conveigh treasure unto him under his mattocke, for he will heare thee at the first call.

Timon. I am content for this once, *Mercurie*, to be rul'd by you, and to be made a rich man againe: for what can a man do withall, when the gods do so importune him? but consider I beseech you, what a pecke of troubles you plunge mee miserable man into, that have lately lived most happily, and must now suddenly be indowed with such a masse of gold, without doing any injurie, and taking so many cares upon mee.

Mercurie. Indure it all, *Timon*, for my sake: unlesse in your discretion you thinke it hainous to have your former flatterers burst with envie: for I will take my flight over mount *Ætna*, and so into heaven.

Plutus. Hee is gone, I perceive by the fluttering of his wings: but abide thou there, or if thou like better of it strike with thy mattock into the earth. Ho treasure! golden treasure I say, attend to this *Timon*, and deliver thy selfe to be taken up by him. Digge now *Timon* as deepe as thou canst, I will give way unto you.

Timon. Come on then my good mattocke, strengthen thy selfe for my sake, and bee not tired with provoking treasure to shew himselfe openly, out of the bowels of the earth:

earth: O miraculous *Jupiter*, and yee friendly *Corybantes*, and auſpicious *Mercurie*, how ſhould ſo much gold come hither? or is all this but a dreame? I doubt I ſhall finde it to be but coales when I awake: nay certainly, this is pure gold, ruddie, weighty, and lovely to looke upon?[p] O Gold, that deſerveſt the beſt welcome mortall men are able to give thee, that glittereſt as glorioufly night and day, as the cleere flaming fire: come to mee ſweete friend, and deareſt love: well may I now beleeve that *Jupiter* ſometime turned himſelfe into a ſhowre of gold: for what virgin would not with open armes embrace ſo beautifull a lover, falling into the roome thorow the roofe of the houſe?[q] O *Midas*, and *Cræſus*, and yee[r] conſecrated gifts of *Delphos*, how poore are you in reſpect of *Timon* and *Timons* riches, to whom the *Perſian* King is not to be compared: O my ſweet mattocke, and my deare pelt, I will conſecrate you as an offering to[ſ] *Pan*, I will purchaſe the whole confines of this countrie, and build a towre over my treaſure bigge enough for my ſelfe alone to live in, and which I purpoſe ſhall be my ſepulchre at my death: and for the remainder of my enſuing life. I will reſolve upon theſe rules: to accompanie no man, to take notice of no man, and to live in contempt of all men: the title of friend, or gueſt, or companion, or the altar of mercie, are but meere toies, not worth a ſtraw to be talkt of: to be ſorrie for him that weepes, or helpe him that wants, ſhall be a tranſgreſſion and breach of our lawes: I will eate alone as wolves do, & have but one friend in the world to beare mee company, and that ſhall be *Timon*: all others ſhall be enemies and traitors, and to have ſpeech with any of them, an abſolute piacle: If I do but ſee a man, that day ſhall be diſmall and accurſed: I will make no difference betweene them and ſtatues of ſtone and braſſe: I will admit no meſſenger from them, nor contract any truce with them, but ſolitarineſſe ſhall be the maine limit betwixt mee and them: to be of the ſame tribe, the ſame fraternitie, the ſame people, or the ſame countrie, ſhall bee but poore, and unprofitable

proverb.

p Pindarus Olymp. 1.

q *The Cock.* m ib. q.

r *The Surveior.* b

ſ *The ſheepheards god.*

Timons reſolution.

profitable termes to be reſpected by none but fooles, let *Timon* alone be rich, and live in deſpight of all other, let him revell alone by himſelfe, farre from flattery, and odious commendations: let him ſacrifice to the gods, and make good cheare alone, as a neighbour conjoyned only to himſelfe, diſcarding all other: and let it be further enacted, that it ſhall be lawfull for him onely to ſhake himſelfe by the hand, that is, either when hee is about to die, or to ſet a crowne upon his head: and the welcomeſt name to him in the world is to be called *Manhater*: the notes and enſignes of his conditions, ſhall be auſteritie, crueltie, frowardneſſe, anger and inhumanitie: if thou ſee any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle: if any man be driven downe the ſtreame in a flood, and ſhall ſtretch out his hands to thee for helpe, give him a knock on the pate, and ſend him to the botome, that hee may never be able to put up his head againe: ſo ſhall they receive according to their deſert. [t] *Timon* the ſonne of *Echecratides*, the *Colyttean*, hath publiſhed this law: and the ſame *Timon* in parliament hath confirmed it: ſo it is: ſo have we decreed, and will conſtantly perſiſt therein. Now it would do mee good at the heart, to have all men take notice of mine abundant riches, for it would be as bad as a hanging to them to heare of it: but how comes this to paſſe? good god upon a ſudden? how they come running in every way, as ſoone as they had recovered, I know not by what meanes, the ſent of this gold? whether were it beſt for mee to aſcend this hill, and from the higher ground drive them away with ſtones, or diſpence with mine owne order for once, and enter conference with them to their greater vexation, when they ſhall ſee themſelves deſpiſed? It ſhall be ſo: I will therefore receive them and tarrie their comming: But let mee ſee: VVho is the formoſt man of the companie? who but [y] *Gnathonides* the flatterer: whoſe benevolence I craved not long agoe, and hee held mee out a halter, who had many times ſpewed whole tubfulls at my table, hee hath done well

[t] *Hee alludes here to the common forme and manner of publiſhing ſtatutes and decrees in thoſe times: ſo doth he likewiſe before* Neeromant. x. *and by and by again in the ſpeech of* Demeas.

[y] *A common name for a paraſite. The baſe condition of flatterers deſcribed.*

well in repairing hither so speedily, for hee is the first that shall repent it.

Gnathonides. Have I not alwaies said, that the gods would never be forgetfull of *Timon*, so good a man? Haile *Timon*, the comliest of all creatures, the most pleasing of all companions, and the flowre of all good fellowship.

Timon. And thou *Gnathonides*, the most ravenous of all vultures, and the vilest of all men.

Gnathonides. O Sir, you alwaies love to breake jests upon your friends, but where shall wee meete and sup together? I have brought you here a new song of the last edition which I have lately learned.

Timon. But I will first make thee sing a sorrowfull Elegie under this Mattocke.

Gnathonides. What's the matter now? dost thou strike mee *Timon*? beare witnesse, alas, alas: I warne the to appeare at [x] *Mars* his hill, upon an action of batterie.

x Arcopagus *the court of Athens.*

Timon. If thou tarrie a little longer, thou shalt have cause to warne mee upon an action of manslaughter.

Gnathonides. I will none of that: yet I pray you make mee a plaister of gold to lay upon my wound: for I have heard it hath an excellent vertue in staunching blood.

Timon. Art thou here yet?

Gnathonides. Nay then I am gone, and little joy shall it be to thee, of so courteous a man, to become so cruell.

Timon. What bald-pated fellow is this that comes next? it is *Philiades*, the impurest parasite that ever lived: this knave had from mee a whole Lord-ship, and two talents I gave his daughter to her marriage, because hee once commended my singing: for when all the company beside were silent, hee alone extold mee to the skies, and sware I had a sweeter voice than ever had swanne: but when he saw mee sickly a while agoe, and that I came to him to crave his reliefe, the rascall fell a beating of mee.

Another Parasite.

Philiades. O Impudencie do you now acknowledge *Timon*? would *Gnathonides* now be his friend, & play-fellow? wherefore his reward hath bin righteous, in respect of his

ingratitude: whereas I, that have beene his old acquaintance, brought up with him from a child, and of the same tribe, do yet so moderate my selfe, that I may not seeme to be an intruder. Haile noble *Timon*, and I beseech you free your selfe from these base flatterers that come onely to fill their bellies, and are indeed no better than cormorants. No man is to be trusted now adaies: all are unthankfull and wicked: I was bringing a talent along with mee, to helpe to furnish you with necessaries: but being upon the way, I heard of wonderfull riches that were come to your hands: whereupon, I made the cause of my visitation to be onely to give you good counsell, though I know you are indued with such wisdome, that you needed not to be advised by mee, but are able to tell [y] *Nestor* himself what he hath to do.

Timon. It may be so, *Philiades*, but come a little nearer, that I may see, how well I can welcome you with this Mattocke.

Philiades. Helpe neighbours: this unthankfull man hath broke my head, because I counselled him for his good.

Timon. Behold a third man, *Demeas*, the Rhetorician with a decree in his hand, who professeth himselfe to bee one of our kinred: I payed to the citie for this fellow, eleven talents in one day, which hee was fin'd in, and committed untill hee should make payment: and for pitie set him at libertie: yet the other day, when it was his lot to distribute [z] dole money among the *Erechthean* tribe, and I came to him to crave my share, hee said he could not tell whether I were a cittizen.

Demeas. All haile, *Timon*, a bounteous benefactor towards your kindred, the bulwarke of *Athens*, and the ornament of *Greece*, the people, and both the counsells are all assembled, expecting your comming long agoe: but first, I pray you, harken to this decree, which I have pend downe for you. [a] "For as much as *Timon*, the sonne of *Echecratides*, "the *Colyttean*, a man not onely honest and vertuous, but "so wise and discreet withall, that his like againe is not to "be found in *Greece*) hath evermore sought the good of

the

y *An ancient and wise Prince of the Grecians, who liv-ed thrice the age of an ordinary man.*

z *At the times of publick plaies or sacrifices, there was distributed a certaine quantitie of money to every citizen.*

Extreme flattery.

a *In imitation of the forme as before.*

" the citie, and hath got the beſt prize at combating, wraſt-
" ling, and running at the *Olympian* games in one day, be-
" ſide the race chariot and courſing horſes.
" *Timon.* VVhy man, I never went to ſee the *Olympian*
" games, in all my life.
Demeas. What then? you may ſee them hereafter: and for ſuch matters as theſe, it is better the mention of them ſhould precede then follow. " Hee alſo fought brave-
" ly of late in the quarrell of his countrie, againſt the *A-*
" *charnens*, and cut in pieces two companies of the *Lace-*
" *damonians*.
Timon. What's that? I proteſt for my part, becauſe I had no skill in armes, I was never yet inrold into any militarie companie.
Demeas. You ſpeake to poorely of your ſelfe: but wee might be thought unthankfull if wee ſhould not remember it: moreover: " By publiſhing Decrees, by giving good
" counſell, and by good command in warre, he hath procu-
" red no ſmall benefite to the citie: for all which conſide-
" rations, be it enacted by the counſell and the people, and
" the higheſt court of the citie, according to their tribes,
" and all the multitude in particular and generall, that a
" golden ſtatue ſhall be erected to *Timon* in the caſtle, and
" placed next to the image of *Minerva*, holding a thun-
" derbolt in his right hand, and the ſun-beames ſhining a-
" bout his head, and hee be crowned with ſeven crownes
" of gold, and this to be publikely proclaimed this day in
" the new tragedies of *Bacchus*: for the feaſts of *Bacchus* are
" to be celebrated by him this day: this ſentence is pro-
" nounced by *Demeas* the Rhetoritian, his kinſman in the
" neareſt degree of blood, and his ſcholler beſide, for *Ti-*
" *mon* is alſo a good Rhetoritian, & good at every thing elſe
" whatſoever hee will. This is the Decree that I have fra-
med for you. Moreover, my purpoſe is to bring my ſonne unto you ſhortly, and after your name to call him *Timon*.
Timon. How ſhould that be, *Demeas*, when thou never hadſt any wife that I ever heard of.

The very imagination of inheriting Timons *wealth makes him build these castles in the aire.*

Demeas. But I meane to be married, god willing the next yeare, and will beget a child, and the infant that shall be borne, for it must be a boy, I will have called *Timon*.

Timon. I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattocke do but fall aright.

Demeas. Alas, alas: what meanest thou by this? dost thou tyrannize, *Timon*, and beate freemen, that art no true freeman, nor cittizen thy selfe? but be sure of it, I will crie quittance winh thee out of hand one way or other: especially for burning the castle.

The treasure of Athens *was kept in the castle.*

Timon. No such matter: for that thou seest stands unburnt, and therefore thou shewest thy selfe a plaine sycophant.

Demeas. But thou art rich, and hast broken in thorow the backe doore.

Timon. Neither is that broken up: and therefore thou art idle every way.

Demeas. But broken up it will be: and thou hast already got into thy hands all the riches that were within it.

Timon. Take one blow more for that.

Demeas? O my backe: what shall I doe?

Timon. Dost thou crie? I have yet a third blow to bestow upon thee if thou tarry, it would be a shame for mee, that could cut in pieces two companies of the *Lacedæmonians* without armes and should not now be able to confound one withered fellow: in vaine it was then, that I got the prise at *Olympus*, for wrastling and running: but who comes now? is it not *Thrasycles* the Philosopher? it can be no other: see how he stroakes his beard at length, lifts up his eie browes, and comes muttering somewhat to himselfe, looking like a [b] *Titan*, and the haire of his forehead cast backe like some [c] *Boreas* or [d] *Triton* pictured by [e] *Zeuxis*: this man that hath such a grave countenance, such a sober gate: and is so succinct in his apparell: hee that in a morning will deliver you a thousand precepts for vertue, crie out upon them that are addicted to pleasure, and speake

The Character of a pretender to Philosophie.
b This is often used by Lucian *for a fierce and truculent aspect, as in* Icaromenip. *&c.*
c The North-winde.
d A Sea-god, and Neptunes *trumpeter.*
e An excellent painter.

ſpeake in praiſe of frugalitie, as ſoone as hee hath bathed and come in to ſupper, and his boy fill'd him one full bowle (for hee loves a cup of good wine with all his heart) as if hee drunke of the water of *Lethe*, will pleaſantly give an inſtance contrary to his forenoone ſpeeches, ſtrike at the meate like a kite at his pray, juſtle his next neighbour out of his place, ſlabber all his beard over with ſawce, and cramme in like any curre dogge, hanging his head perpetually over the platters, as if hee meant to finde out vertue in the bottome of the diſhes, and wipes them every one with his fore-finger as cleane as a cup, becauſe hee would not leave a drop of ſawce behinde him: hee is as ſure a card at his cup as at his meat, and will be as drunke as any ape, not onely to the heighth of ſinging, and dauncing, but till it make him brabble, and fall out: then will hee paſſe many ſpeeches over the pot, and talke of nothing elſe but temperance and ſobrietie, when hee is all-to-peeces himſelfe, and brings out his words ſo ſcurvily, that all the company laughs him to ſcorne: then falls hee to ſpewing, untill at the laſt ſome take him away, and carrie him out of the roome, though hee catch hold upon ſome of the wenches as ſtrongly as hee can: but when hee is at the beſt, hee ſhall ſubſcribe to no man for lying, and audacious-neſſe, and covetouſneſſe: he is the prime of all paraſites, and the eaſieſt drawne to commit perjurie: impoſture leads the way with him, and impudencie followes after: yet would hee ſeeme to be wholy made of wiſdome, and every way forth abſolute and perfect. I will make him ſmoake for it, as ſoone as hee comes, for his goodneſſe ſake. What's the reaſon that *Thraſycles* hath beene ſo ſlow in comming to viſit mee?

Thraſycles. I come not, *Timon*, with the ſame intent as other men doe, which aime at thy riches, and runne themſelves out of breath in hope to get ſilver gold and good cheare by thee, expreſſing a great deale of flattery towards a man ſo honeſt and plaine as thou art, and ſo ready to impart of any thing that is within thy power: as for mee, *Groſſe diſſimulation.*

you know a piece of barley bread will serve mee to supper sufficiently, and no better victuals with it, than a sallade of of time, and cresses, or if I list to exceed, a bit or two of powdred meat: my drinke is no other but cleare fountaine water, and this thred-bare cassock I preferre before the richest purple you can desire: but for gold I have it in no more estimation, than the rubbish that lies upon the sea shore: for your sake it is that I am come hither, lest this mischievous and most deceitfull possession of riches should corrupt you, which hath oftentimes beene the cause of incurable mischiefes to many men: wherefore if you will be ruled by mee, take it and cast it all into the sea as an unnecessarie clogge to a good man that is able to discerne the riches of Philosophie: I meane not into the maine sea, good Sir, but that you would goe into it as farre as a man is forked before the going forth of the tide, and suffer no man to see you but my selfe: or if you like not well of this take another course, which perhaps may do better: disburden your selfe of it so soone as you can, leave not one halfe-pennie, but distribute it to all that stand in need: to one man, five drachmes, to another, a pound, to a third a talent: but if any Philosopher come in your way, you cannot upon your conscience, but give him twise or thrice as much as any other: for my part I crave nothing for my selfe: but to bestow upon my friends that are in want, and I shall hold my selfe well satisfied, if you will but fill mee this satchell, which doth not altogether containe two bushels of *Ægina* measure: for a Philosopher ought to be content with a little, & observe the meane, and never stretch his thoughts wider than his scrip.

Timon. I commend thee *Thrasycles*, for this in faith: but before I deale with thy scrip, let mee trie whether I can fill thy head with blowes and measure them out with my mattocke.

Thrasycles. O Democracie, and lawes: I am beaten by a rebellious wretch in a free citie.

Timon. Why dost thou complaine, my honest *Thrasycles*?

have

f *The water of a fountaine in Athens which hath 9 spouts, and is therefore called* Ἐννέα-κρουνος: *it is also called* Callirrhoe. Pausan. 1. 1.

By no meanes.

An indifferent size for a scrip

g *Popular government.*

have I deceived thee in thy measure? I am sure I put in foure quarts more than was thy due. But what's the matter of this? they come now tumbling in by heapes: there is *Blepsias*, and *Laches*, and *Gnipho*, and a whole rabble of such rascalls as shall be sure to rue for it: I will therefore ascend this rocke, and forbeare the use of my mattocke a while, which hath made mee over wearie, and lay as many stones as I can on heaps together, and dung amongst them as thicke as haile.

Blepsias. You may save your selfe that labour, *Timon*, for wee will be going.

Timon. But I hope, not [h] without blood or blowes.

h *The Greekes called a victorie gotten without blood* ἀναιμωτὶ νίκην: *and the Latines*, Incruenta victoria: *for which, Ovation only was dug to the Conquerour but not a Triumph.* Lucian *here alludes to this, bringing in* Timon *desirous to triumph over his enemies.*

LVCIAN,

LVCIAN, HIS FEAST, OR THE LAPITHES.

What hee touches upon elſe where by the by concerning the lives and manners of ſome pretenders to Philoſophie, is here deſcribed to the full, in a meeting of theirs at a certaine feaſt, where divers of ſeverall ſects and opinions fortuned to be, and falling out among themſelves, moſt ridiculouſly betray their ſeverall infirmities.

IHeare there was much adoe amongſt you yeſterday, *Lucinus*, at *Ariſtœnetus* houſe at ſupper, and that certaine Philoſophers made ſome ſpeeches there, which begot ſo great a quarrell in the companie, if *Charinus* told mee true, that they grew at the laſt to blowes, and could not conclude but in blood.

Lucinus. How came *Charinus* to have ſuch knowledge in the matter *Philo*, and was not amongſt us?

Philo. Hee had it, as hee ſaid, from *Dionicus* the phyſician, and *Dionicus* I ſuppoſe was one of them that was at ſupper with you.

Lucinus. True: but *Dionicus* was not there ſoone enough to know how it began: for he came late in, about the midſt of the brabble, a little before they fell to blowes, and therefore could not deliver any certaintie, not knowing whereupon the quarrell grew, that it ſhould proceed ſo farre, as to end in blood.

Philo. For which cauſe *Charinus* wiſh't us to repaire to you, *Lucinus*, if wee deſired to be fully informed in the whole carriage of the buſineſſe, for that *Dionicus* told him, hee was not there at the firſt: but that you knew all that

was

was done to a haire, and remembred every word that was ſpoken, not careleſly ſuffering any thing to ſlippe from you, but attentively noting it with all diligence: wherefore you ſhall not eſcape us, without ſweetning our lippes alſo with your daintie junkets, for to mee, no banquet in the world can be more pleaſing than your reports: and the rather becauſe wee may here feaſt together ſoberly and quietly out of danger of blowes or bloodſhed, whether they be old men or yong, that ſhall ſo farre abuſe themſelves in drinke, as to ſay or doe they care not what.

Lucinus. Why *Philo*, do you thinke it fit, that matters of this nature ſhould be communicated to all men, and every thing publiſht that is done in wine and drunkennesſe? Theſe kinde of buſineſſes ought rather to be committed to forgetfulneſſe, and conſtrued to be the workes of the great god *Bacchus*, who will not ſuffer any of his *Orgies* to be curtailed or uncompleat: it is the propertie of ill conditioned perſons ſtrictly to examine that which ought rather to be ſuppreſt in ſilence: and you know the Proverbe: *I hate a memorative companion*: Neither hath *Dionicus* done well in making it knowne to *Charinus*, or in ſcattering abroad what paſt among philoſophicall perſons: and for my part I will not ſpeake a word of it.

Odi memorem compotorem.

Philo. Do you make the matter ſtrange *Lucinus*? betwixt you and mee, it ſhall not be ſo, for I am ſure of this, that you are in a greater longing to tell it, than I to heare it: and I do not thinke, but for want of auditors, you would be glad to creepe to ſome pillar or ſtatue of ſtone and there poure it all out with open mouth, if I ſhould but offer to leave you, I know you would not ſuffer mee to ſtir a foote from you untill I had heard it all: but would come to mee, follow after mee, and intreat mee to tarrie it out, I will therefore be as ſtrange to you as you to mee, god ſpeede you well, if you be ſo minded, wee will be gone to heare it from ſome other, and not be beholding to you.

Lucinus. Nay, rather than you ſhould take it ill, I will haſard the telling of it all, if you be deſirous to heare it:

it: but I would not have you make all the world acquainted with it.

Philo. Either I have forgot *Lucinus*, or you will be the apter man your selfe to disperse such newes as this, and therefore you neede not to intreat mee that: but tell mee first: did *Aristœnetus* make that feast for the marriage of his sonne *Zeno*?

Lucinus. No, but hee gave his daughter *Cleanthis* in marriage to a young student in Philosophie, the sonne of *Eucritus* the Usurer.

Philo. He is a prettie youth indeed, but a little too young, not yet ripe enough for marriage.

Lucinus. I know not where hee could have matcht her better: for hee seemes to be a well governd young man, and to have a good liking to learning: beside, hee is the onely child of *Eucritus*, who is a rich man, and therefore choice was made of him for a bridegrome before all others.

Philo. Eucritus riches had been motive sufficient to make up the match: but who were the guests *Lucinus*, that were bid to the feast?

Lucinus. I cannot tell you the names of them all, but for Philosophers and learned men, which I thinke you are most desirous to heare of, there was old *Zenothemis* the *Stoicke*, and with him came *Diphilus*, surnamed the *Labyrinth*, for hee was tutor to *Zeno*, *Aristœnetus* sonne. Of the sect of the *Peripatetikes*, came *Cleodemus*: dost thou not know that lowle-mouth'd fellow, that wrangler? his schollers call him the sword and dagger. There came also *Herme* the *Epicure*, who was no sooner within the doore, but presently the *Stoickes* began to looke a sconce, and turned the one shulder towards him, that all the companie might perceive how bitterly they abhord him, as if hee had beene some parricide or execrable person. These were invited as friends and anciently acquainted with *Aristœnetus* himselfe, and with them came *Hestiæus* the Grammarian, and *Dionysodorus* the Rhetorician. And for the bridegrome *Chæreas* sake, to the *Platonist*, was also invited, who was his

Philosophers invited to the feast.

These two sects are directly opposite one to the other, the Stoicks professing a strictnesse and austeritie of life, the Epicure *affirming pleasure to be the chiefe felicitie.*

his tutor: a grave man, & of a comely personage, expressing a great deale of moderation in his countenance, he is commonly called by the name of *Canon*, because of the true direction of his judgement, when hee came in, they all rose up, and saluted him as the better man, and the presence of the precious *Io* was as welcome to them, as if some god had appeared amongst them: it was now time to sit to meate, for almost all the guests were come: on the right hand as you enter the roome, the women tooke up all the seats on that side, for they were many, and among them the bride, covered with a vaile from top to toe, and environed round with a whole flocke of females: right before the doore sate the rest of the companie, every man in his degree: over against the women: first sate *Eucritus*, and after him *Aristœnetus*: then the question was, who should sit next *Zenothemis* the *Stoicke*, because he was an old man, or *Hermo* the *Epicure*, for he was the priest of *Castor* and *Pollux*, and one of the best gentlemen in the citie: but *Zenothemis* had soone assoiled that doubt: for *Aristœnetus*, said hee, if you thinke mee to be no better a man than this fellow *Hermo*, who, to speake no worse of him, is one of *Epecurus* sect, I will be gone and leave all your feast to your selfe, and with that calling his man, made as though hee would depart: But *Hermo* answered, nay tarrie, and take the better seate, good *Zenothemis*, though it had beene good manners in you to have given place, if for no other respect, yet because I am a priest: speake of *Epicurus* as ill as you can: I scorne, said *Zenothemis*, an *Epicure* priest. and so sate him down, and next to him, for all that, sate *Hermo*: then *Cleodemus* the *Peripatetike*, then *Io*, and next to him the bridegrome, then my selfe, and after mee *Diphilus*, and beneath him *Zeno* his scholler: then the Rhetorician *Dionysodorus*, and *Hestiaus* the Grammarian.

Phili. Good god, *Lucinus*, call you this a feast? you may rather terme it a schoole of many learned and discreet men: and I commend *Aristœnetus*, for inviting men of such wisdome to take part of his good cheare at such a joyfull meeting.

meeting, filling up his feast with the prime flowres of every sect, not making choice of one, and leaving out another, but coupling them all together for companie.

Lucinus. Indeed, friend, many rich men use not that circumspection: but hee hath beene alwaies inclin'd to learning, and hath spent the most part of his time in conversing with such: but to the matter: wee did eate our meate in great quiet for a while, and plentifull provision was made for us: I neede not rehearse the sundrie sorts of brothes, baked meats, and banquetting dishes that were prepared in abundance: but whilst wee were busie at it, *Cleodemus* bowing his head to *Io*, see you not, said hee yonder old fellow, meaning *Zenothemis* (for I overheard him) how fast hee crammes it in, that all his coat is covered over with slabber, and what a deale of meate hee hath given to his man that stands behinde him, thinking no bodie lookes upon him, nor remembring what companie hee is in? I pray you shew it to *Lucinus* that hee may be witnesse with us, but I needed no information from *Io*, for I saw it plaine enough before. No sooner were these words out of *Cleodemus* mouth, but in comes *Alcidamus* the Cynick unsent for, and instead of some pleasing insinuation, bolted out this old worne proverbe, *Menelaus* comes though not invited: but all the companie thought it an impudent part, and replyed againe with verses of the same stampe: one said, thou art a foole *Menelaus*: another, but *Agamemnon Atreus* sonne, was not well pleased with this, and other conceited jests fit for the occasion: but all with a low voice, for no man durst make him any open answer, they stood in such feare of *Alcidamus*, who was so notorious a brawler, that he would make more noise than all the *Cynicks* besides, and for that gift was terrible to all men: but *Aristœnetus* bade him welcome, and wisht him to take a stoole and sit downe by *Hesbius*, and *Dionysodorus*, which he refused, saying, it was a meere womanish devise to sit upon chaires and stooles, or to feast as you do now, lying almost along upon a soft bed, and a purple

Il. β.

Il. ν. 109.

Il. α. 29.

purple coverlet ſpread under you: I meane to [illegible] my meate ſtanding, and vvalke about at pleaſure, if I be wearie, I vvill ſpread my mantle on the floare, and there lye downe opon one elbow, like the [a] picture of *Hercules*: As it pleaſe you, ſaid *Ariſtænotus*, and ſo hee began to traverſe his ground, taking his ſupper like a [b] *Scythian*, fleeting continually from place to place, to ſee vvhere he could finde beſt paſture: thus vvandred hee like a vagrant among the waiters that brought in meate, eating and prating all at once about vice and vertue, ſcoffing at gold and ſilver, and asking *Ariſtænetus* vvhat hee vvould give for ſo many earthen pots of the ſame making, that ſhould be of equall vveight, but vvhen hee began to be troubleſome, *Ariſtænetus* ſtopt his mouth for a time, by commanding his man to fill him a great cup of wine up to the brimme: this hee thought hee had done for the beſt: but little did hee know how many miſchiefes that bowle vvould bring after it: *Alcidamus* tooke it, and vvas ſilent for a while: but afterwards, caſting himſelfe upon the floare, as hee before ſaid hee vvould doe, lay along halfe naked upon his elbow, and held the pot in his right hand, as *Hercules* is painted drinking vvith [c] *Phalus*: then the cup began to walke merrily among the reſt of the companie, there was drinking and talking of all hands, till lights were brought in. In the meane time I perceived the boy that waited upon *Cleodemus*, a prettie ſmirke youth, and a vvell faced cuppe-bearer, ſometimes ſmile a little, (for I muſt tell you all, even the very appendancies to the feaſt, eſpecially if any thing vvere done that might move delight) I therefore watcht as narrowly as I could, to finde out what it vvas hee ſmiled at: and not long after hee came to take the cup from *Cleodemus*, vvho giving him a cruſh on the finger together vvith the cuppe, gave him, I thinke two pieces of ſilver: the boy, at the cruſh of his finger ſmiled againe, but I imagine hee vvas not aware of any money: for, receiving it not, the pieces fell downe and clattered in the floure, vvhere-

a Hercules is commonly ſo painted.

b A wandring nation who kept no conſtant abode in any place.

c A Centaure, the ſon of Ixion, begotten on the cloud, which hee embraced inſtead of Juno, who entertained Hercules as hee went to Pirithous wedding.

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at they both blusht exceedingly: yet they that were next knew not whose money it was, the boy denying that hee let fall any, and *Cleodemus*, neare unto whom the noise was, would not acknowledge hee cast any downe: so it was let slippe, and nothing said of it: for there were not many that saw it, but onely I thinke *Aristænetus*: for within a while after, the boy was sent packing out of the roome, and an old withered fellow, I thinke some muleter, or horse keeper, commanded to waite in his place: thus the matter was husht up, which would have beene a great discredit to *Cleodemus*, if it should have beene knowne openly, & not smoothered, as *Aristænetus* discreetly did, imputing it to much wine: but *Alcidamus*, the *Cynike*, who by this time had got a pot in his pate, when hee had learned out the name of the bride, commanded silence with a loud voice, and turning himselfe towards the women: a health to thee, O *Cleanthis*, said hee, and *Hercules* be thy good guide: and when all the companie laught at him, laugh you, said hee, base scabbs, because I drunke to the bride in the name of[d] our god *Hercules*? I would have you know this, if shee pledge mee not, shee shall never be mother of such a sonne as I am, of firme strength, free minde, and able bodie: and with that shewed his naked limbes so fatre as was beyond all shame: whereat the companie laught again: but hee rising up in rage, cast a crabbed countenance upon them, as if his fingers itcht to have a bout with some of them, and no doubt some or other should have paid for't, if in the very nicke, a huge tart had not beene served in which drew his eyes that way, and made him grow more calme, and his anger well allaid: for hee walkt the round still the same way it went, and cramm'd in as fast as hee could: by this time most of the companie was drunke, and began to roare a pace: *Dionysodorus* made some speeches by fits, & was commended by the servants that stood behind: *Hestiæus* the Grammarian spake verses, making a mingle mangle of *Pindarus*, *Hesiodus*, and *Anacreon*, out of them all to patch up one absurd poeme: and these verses were

d *The* Cynickes *honoured* Hercules *above all other gods, whom they would likewise seeme to imitate in their manner of life, going barefoote, wearing onely a mantle about them, and a club in their hands.*

ever

ever in his mouth propheſying what would ſucceed: their ſhields did clatter one againſt another: and mens wofull cries, and joyfull ſhowts were heard there both at once: *Zenothemis* read ſomewhat out of a little booke which his man brought with him: but in the diſtance, as many times it happens, before the comming in of the ſecond courſe, *Ariſtœnetus* unwilling to have that time loſt without delight, call'd for his jeſter to come in, to ſay or doe ſomewhat to make the companie merrie: and preſently comes an ill-ſhapt fellow, with his head ſhav'd all over, except a few haires that were left ſtanding upright upon the top of his pate, who began to dance and ſhew tricks, turning himſelfe every way to appeare the more ridiculous, hudling up many verſes together which hee pronounced in an *Aegyptian* kinde of dialect, and in the end he began to breake jeſts upon the companie, every man laughing at what was ſaid, and tooke it all in good part, but when hee thought to be as bold with *Alcidamus*, and called him the little curre of *Malta*, hee grew angrie, being not well content with him before, becauſe hee ſaw hee was pleaſing to the companie, and detaining them in beholding his ſports: wherefore ſuddenly caſting off his caſſocke, hee challenged him to cuffes, which if hee refuſed, hee threatned to make him feele the weight of his cudgell: whereupon poore *Sarpedon*, for ſo was the jeſter named, ſettled himſelfe to buffets: and better ſport in this world could not be made, than to ſee a Philoſopher oppoſe himſelfe againſt a jeſter, to ſtrike and be ſtriken againe by ſuch a fellow as hee: the companie were ſome aſhamed, and ſome laught, untill *Alcidamus* gave over in the plaine field, quite beaten out of the play by a poore fellow, put upon him of purpoſe, which made them all laugh heartily, & at that very inſtant *Dionicus* the Phyſician came in, a little after the combate: for hee was conſtrained, as hee ſaid, to ſtay ſomewhat longer than hee thought to have done, to give phiſicke to *Pulypropon* the Muſician, who was lately taken with a phrenſie: and he told us a merrie jeſt that befell him upon that occaſion: for comming,

Il. 4. 448. 451.

e *Jeſters and mimicks were in thoſe times all of this cut.*

f *The Cynicks were ſo called from κύων, a dog, becauſe of their ſnarlings and curriſh humors: this properly ſignifies ſuch a dogge as wee call a foyſting curre.*

A tricke of a mad man.

comming,as hee ſaid, into the roome to him, not thinking to have found him in his fit, the ſicke man ſuddenly roſe up, and locking the doore upon him, drew his ſword, and delivering his pipes into his hands, commanded him to play,and becauſe he would not, began to beat him, holding a laſh in his hands aloft over him: being in this extremitie, hee deviſed to put this tricke upon him: hee challenged him to play upō the pipe with him for a wager, which ſhould be for a certaine number of ſtripes, to be given him that did worſt: and when he had plaid firſt, (but ill-favouredly enough god knowes) he delivered him the pipe,and tooke the laſh into his owne hands: and ſtepping ſuddenly to the ſword, caſt it out of the window into the open court, and calling in neighbours to breake open the doore, by that meanes eſcaped: then hee ſhewed the prints of the blowes hee had received,and ſome blacke and blew ſpots upon his face. This narration of *Dionicus*, was as pleaſing as all the geſters merriments, and ſo hee thruſt in by *Heſtiæus*,and ſupt upon the remainder of that was left. And no doubt it was the providence of ſome god, that ſent him ſo ſeaſonably amongſt us, to do good offices for the companie in buſineſſes that fell out afterwards: for ſuddenly in the midſt amongſt us all appeared a ſervant, ſent,as he ſaid,from *Etæmocles* the *Stoicke*,with a little writing in his hand,which he told us his maſter commanded him to read publikely, that all the companie might heare it, and then come backe to him againe: which when *Ariſtænetus* had given way unto, hee went nearer to the light, and there read it.

A marriage ſong.

Philo. Was it any thing tending to the commendation of the bride, or ſome *Epithalamium*, which are uſed to be made upon ſuch occaſion?

Lucinus. Indeed I had thought it had beene ſome ſuch matter, but it fell out otherwiſe, for the contents of the writings were theſe. *Etæmocles* the Philoſopher, to *Ariſtænetus*: How I ſtand affected to feaſting, the whole courſe of my fore-paſſed life, can give large teſtimonie: for though

" though I am daily invited by many, far richer men than
" your ſelf, yet can I by no means indure to be drawn unto
" it, knowing how ſubject ſuch meetings are to diſorders
" & drunkenneſſe: but you are the man, above all others, I
" have moſt reaſon to complaine mee of, whom I have ſo
" long obſerved, with all carefull diligence, and now not
" thought worthy to be numbred amongſt your other
" friends, but the onely man that could have no part with
" you, though dwelling ſo neare a neighbour to you, which
" makes my griefe the greater, that you ſhould ſhew your
" ſelfe ſo unkinde: I repoſe felicitie, neither in the limbe of
" a wild boare, nor in the leg of a hare, nor in a piece of a
" march-pane: I can have all this plentifully from others,
" that are not to learn their duty: for I was this day invited
" to ſupper by my ſcholler *Pammenes*, where I ſhould have
" fared richly: but, like a foole, I reſerved my ſelfe for you,
" and you have utterly pretermitted mee, & imparted your
" good cheare to others: very good: for you are not able to
" diſcerne the better frō the worſe, nor have yet attained
" the apprehenſive faculty: but I know who are the men
" that have wrought mee this, it proceeds all frō your rare
" Philoſophers, *Zenothemis* & the *Labyrinth*, whoſe mouths,
" without envy be it ſpoken, I am perſwaded I could quick-
" ly ſtop with one poore ſyllogiſme: let any of them tell
" mee, if they can, what Philoſophy is, or the firſt elements
" of learning: the difference betwixt a ſtrong diſpoſition
" and a habit, or, not to ſpeake of more difficult points,
" what is [h] a horned reaſon, what a *Sorites*, what a colle-
" ctive argument: but much good may it do you with
" them: I that hold only goodneſſe to be happineſſe, can ea-
" ſily digeſt theſe indignities. And to cut of all excuſe, you
" may fortune hereafter to fly unto, as to ſay, you had for-
" got mee among ſo great a multitude, or that you had ſo
" many matters in your head, [I tell you, I ſpake to you
" twice this day: firſt in the morning at your houſe, and
" afterwards, when you were ſacrificing to *Caſtor* and
" *Pollux*, if you thinke it much I ſhould take offence

An impudent and fooliſh letter of a grave Philoſopher.

h *A dilemma.*

[i] *King of* Calydonia.

" for losing a feast, do but remember [i] *Oeneus*, and you " shall see how angrie *Diana* was, because he omitted her " alone from being a guest at his sacrifice, and feasted all the " gods beside: *Homer* speaks of it in this manner:

Il. 1. 533.

Either he forgot, or not regarded,
Which great neglect was wrathfully rewarded,
and Euripides,

Calydonia *is a part of* Pelops *countrie found*
By sea right opposite to us, a fertile happy ground:
And Sophocles,

A monstrous [k] *swine was into* Oeneus *land*
Sent in revenge, by great Diana's *hand.*

[k] *This boare was afterwards slaine by* Meleager *and his companie.* Ovid. Met. 8.

" These few verses, out of many, have I produc't, that you " may know, what a man you have relinquisht to entertain " *Diphilus*, and committed your sonne to his tuition: very " good: indeed he is sweete and loving to the young man, " and couples with him for affection sake: but if it were " not a shame for mee to deliver such filthy matter, I could " tell you more, which you may learne if you will from " *Zopyrus*, his schoolmaster: for it is true: but I have no " desire to be troublesome at your marriage feast, nor to " accuse others of crimes so abominable: though *Diphilus* " have beene thought worthy to deprive mee of two " schollers, yet for Philosophers sake, I will be silent. My " servant I have commanded, that if you should offer him " any part of your wild boare, or of your venison, or of " your banquetting dishes, in way of excuse for my not " being at supper with you, that hee should not receive it, " lest hee might be thought to be sent for that purpose. Whilst this letter was reading, I protest unto you, good friend, that the sweat ranne downe my face for very shame, and I wisht that even the earth would open and swallow mee up, when I saw how the companie laught at every word they heard, especially such as knew *Etæmocles* to be a gray headed man, and to carrie such a shew of gravitie:

There wants not such in these times.

and

and I mused how hee could conceale himselfe, being such a one, and cosen others onely with the length of his beard, and his formall countenance: but as farre as I could gather, *Aristœnetus* left him out, not as careleſſe, but doubtfull leſt hee would not come at him if he were invited, nor expose himselfe to such a man, where he thought best not to tempt him at all: when the servant had done reading, all the guests cast their eies upon *Zeno*, and *Diphilus*, to see how pitifull and pale they lookt upon it, their very countenance bewraying the guilt of the crime that *Etœmocles*, laid to their charge, which much troubled *Aristœnetus*, and fill'd him with vexation: notwithstanding, hee wisht us to drinke and be merrie, setting as good a face as hee could upon the matter, and with a little smile, sent away the servant, saying, hee would be carefull to looke to such matters: soone after, *Zeno* conveied himselfe closely from the table, his schoolemaster beckoning to him to be gone, because it was his fathers will. But *Cleodemus*, who had long lookt for some occasion to be doing with the *Stoicks*, and was even mad with himselfe that no oportunitie was offered, had now good hold given him by this Epistle. These are, said he, the rare workes of the excellent [l] *Chrysippus*, admired *Zeno*, & famous *Cleanthes*, miserable poore stuffe, bare questionsonely, and seeming philosophie: for any matter else, the most of them are but such as *Etœmocles*, whose Epistles you see how well they become a man of his yeares, concluding *Aristœnetus* to be *Oeneus*, and *Etœmocles Diana*: a proper peece of worke, and well becoming a marriage feast: but *Hermo* (who sate next above him, and I thinke had heard of a wilde swine that was dreſt for *Aristœnetus* supper, & therefore thought the *Calydonian* boare might be oportunely remembred) I beseech you *Aristœnetus*, said he, send him the first cutting, leſt the old man should pine for hunger, & consume away as did [m] *Me-*

l *Chiefe founderi of the sect of the* Stoicks.

m *The sonne of* Oeneus *and* Althæa, *who having slaine with the helpe of his companions, the monstrous boare sent by* Diana, *which miserably wasted his fathers countrie, gave the head of it to* Atalanta *the daughter of* Jasius *King of the* Argives, *shee being the first that had drawne blood of him: which* Plexippus *and* Toxeus *his unkleby the mothers side greatly stomaking, would have taken it from her, but hee opposing himselfe against them slew them both, for which cause his mother threw the fatall brand, by which the destinies had proportioned the length of his life into the fire, and so as that consum'd he wasted away and died.* Ovid. Met. 8.

leager: though it be all one to him, for *Chryſippus* holds all theſe things to be indifferent. And dare you mention the name of *Chryſippus*, ſaid *Zenothemis* (rouſing up himſelfe, and roaring it out as loud as he could) and by the abſurditie of one onely man, I meane that unworthy Philoſopher, *Etæmooles* the ſorcerer, conclude againſt *Cleanthes*, and *Zeno*, men of ſuch profound wiſdome? what are yee your ſelves that you cenſure ſo audaciouſly of others? didſt not thou *Hermo* clip of the haire that was upon the heads of *Caſtor* and *Pollux*, which was all of gold, and for that fact delivered to the tormenter to be puniſhed? and didſt not thou *Cleodemus*, abuſe the wife of *Soſtratus* thy ſcholler and being taken in the manner, didſt, ſuffer ſhamefully for it? cannot you keepe ſilence of others, that know ſo much by your ſelves? but I was never bawd to my owne vvife, ſaid *Cleodemus*, as thou art: nor ever tooke any nevv ſchollers exhibition into my hands as a pawne, and forſweare it vvhen I had done: nor ſet out money to loane for foure groats intereſt, nor perſecute my ſchollers, if they paid mee not at their day: but thou canſt not deny, ſaid *Zenothemis*, that thou ſold'ſt *Crito* a drench to poyſon his father vvithall: and taking up the bowle to drinke, caſt all hee left in it betweene them, almoſt halfe a cup: vvhereof *Io* had part for neighbourhood ſake, and vvell worthie of it: but *Hermo* ſtooping forwards, vvip'd the wine of his pate, ſhewing all the company how hee was abſed: *Cleodemus* for vvant of a cup, to anſwer him the like, ſpit in *Zenothemis* face, and laying hold on his beard with his left hand, vvas about to give him a boxe on the eare, which ſure would have kill'd the old man, if *Ariſtænetus* had not held his hand, and ſtepping in beyond *Zenothemis*, ſet himſelfe betweene them to divide them, by his interpoſition to make them keepe the peace: vvhile this buſineſſe vvas in hand, many cogitations came into my head: firſt, that to know learning was to little purpoſe unleſſe a man did frame his life the better thereby: ſeeing now, men that were

n *The* Dioſcuri *brothers to* Helena.

The Cocke. a *Bravely done of Philoſophers.*

There is good uſe to be made of other mens ill actions.

ſo

so excellent at speaking, shew themseselves so ridiculous in their actions: next, I began to doubt, lest the common saying should be true indeed, that learning brings them out of their right mindes, who apply themselves onely to their bookes, and perpetually ponder upon them: for among so many philosophers as were there, a man could hardly cast his eye upon any that were free from taxation, but some were filthy in their actions, other more filthy in their speeches: neither could it be imputed all to drunkennesse, considering what *Etœmocles* a fasting man had written: but all was turned the cleane contrarie way: The vulgar, eate their meate orderly not seene either to exceed in drinke, or to behave themselves unmannerly: onely, they laught, and could not chuse, I thinke, but censure them, whom they before admired as men of worth, in respect of their habit: but the wise men were past all shame: they raild, and were drunke, and scolded, and went together by the eares: as for the admirable *Alcidamus*, hee shewed himselfe so shamelesse a knave, as to pisse in the midst among them, without reverence of the women. And certainly a man could not liken this feast to any thing better, then to that which the Poets speake of the goddesse [o] *Eris*: for shee being not invited to [p] *Peleus* wedding, cast an apple into the roome amongst them, which occasioned all the stirre that was at *Troy*: in like manner, *Etœmocles* cast his epistle into the companie instead of an apple, to worke such another mischiefe as the *Trojan* warre: for *Zenothemis*, and *Cleodemus* would never give over brawling, though *Aristœnetus* sate betweene them. It is enough said *Cleodemus*, for this time, that you are prov'd to be unlearned persons: to morrow I will revenge my selfe in such manner as it should be: for answer mee, *Zenothemis*, if thou canst, thy selfe, or the doughtie *Diphilus*, in vvhat respect you say the possession of riches is a thing indifferent, and yet care for nothing so much as to get more: this makes you intrude your selves among the rich, to become usurers, and set

Nous shew themselves in passion so ridiculous as they that pretend most wisdome and greatest gravity.

o *The goddesse of contention.*

p *The father of* Achilles. *upon the golden apple was this inscription, let it be given to the fairest which* Paris *judged to be* Venus, *for which shee bestowed upon him* Helena, *which was the occasion of the* Trojan *warre.*

forth money to loane, and to teach young men for money: again you hate pleasure, and exclaime against Epicures, and yet do, and suffer all manner of filthinesse for pleasures sake: if a man invite you not to his feast, you will take pepper in the nose, if you be invited, you will gorge your selves and cramme in till your gutts do cracke, beside what you give away to your servants: and with that word, he snatcht at the napkin which *Zenothemis* man had about him, (for it was full of all sorts of good flesh) which hee would have loosed, and cast them all into the floare, but the fellow held hard, and would not let it goe: well done, *Cleodemus*, said *Hermo:* let them tell mee now, why they crie out against pleasure, and yet strive for it more than any other? no, said *Zenothemis*, but do thou tell mee *Cleodemus*, in what respect thou holdest riches to be not indifferent: no said hee, but answer thou mee, and thus they were at it a great while, till *Io* stept forth and said, I pray you be silent, & I will propose a fit argument to be handled at this present, onely, you shall speake your mindes every man without contending, and listen, as if you were busie at disputation in the presence of our *Plato*. All that were present praised him for this: especially *Aristœnetus* and *Eucritus* hoping now to be freed from their vexation, insomuch that *Aristœnetus* shifted into his owne place againe, expecting nothing but peace: then came in that service, which is called, the [a] accomplishing of the feast, which was to every man a fowle, a peece of the boares flesh, a hare, a fish fried, and sugar cakes: eate what they would, and the rest they might carrie away: yet every man had not a private platter to himselfe, for *Aristœnetus* and *Eucritus* had but one dish in common betwixt them, and either of them was to take that for his part which was next to him: in like manner another dish was in common betweene *Zenothemis* the *Stoike* and *Hermo* the *Epicure:* the next in order were *Cleodemus*, and *Io*, after them the bridegrome, and my selfe, and then *Diphilus*, who had two parts set before him, for *Zeno* his scholler, that should have beene his partner, was risen

[a] *With us the second course.*

risen from the table, remember this good *Philo* for much matter depends upon it.

Philo. I will not forget it I warrant you:

Lucinus. Then said *Io*: the first speaker shall be my selfe, if it please you: then pausing a little: it were most seemely for mee, said hee, in the presence of such men, to speake of *Ideas*, and incorporalities, and the immortalitie of the soule, but because I would not be oppugned by Philosophers which hold otherwise, I will forbeare, and speake my minde of marriage: for I hold it the best course not to marry at all, but to be ruled by [1]*Plato* and *Socrates*, and bestow our love upon boies: for such are the onely men that attain the perfection of vertue: but if marrie wee must, let us take *Plato's* course in that, and have our wives in common, for so shall jealousie be avoided: They all burst out in laughter at this, as spoken in a season most unseasonable: for *Dionysodorus* said to him for shame give over this rusticall and barbarous speech where can wee finde jealousie now, or in whom? are you a prating you rogue, said the other? and I thinke *Dionysodorus* paid him in the same coine againe. But honest *Hestiæus* the Grammarian, peace, said hee, and I will read an **Epithalamium* amongst you: and so began to read his elegie, which was this, as I remember:

"Such is the daughter of *Aristœnetus*, divine *Cleanthis*, cu-
"riously brought up in his house, as a Queene, the prime
"of all virgins, surpassing *Venus* or the moone: and haile
"bridegrome the worthiest of all worthies, more puissant
"than *Nereus* and *Thetis* sonne: this bridall song shall often
"bee chaunted over in praise of you both: At this they were all ready to burst, as good reason they had: but now the time was come to take away what was set on the table: so *Aristœnetus* and *Eucritus* tooke either of them what

The speech of Io the Platonist.

[1] *See true Hist. l. 2. b. & c.*

Spoke like a Platonist.

{ The ... marians ri... stuffe.

**This* Epithalamium *in the originall is in verse, which for the meannesse of the Greeke poetry, the translator, I believe thought not worthy to be put into the like in English, yet for the readers satisfaction, I have indeavoured to make it expresse the rudenesse of the Greeke as neare as I can.*

Divine Cleanthis *choicely like a Queene*
Bred in her fathers faire house such a seen,
All other virgins shee doth farre excell
And fro the Moon *or* Venus *bears the bell.*

And bridegrome haile of yong men best in truth
Stronger than Nereus, *or* Thetis *youth.*
And we will often chant this bridall song
Vnto you, that doth to you both belong.

was

was before them: so did I and the bridegroome what was set before him,& *Io* and *Cleodemus* in like manner: but *Diphilus* would have had also what was set before *Zeno* who was gone, contesting that they were set onely to him, and strave with the waiters, who held it fast from him: and taking hold of the bird dragg'd and drawed it, like the dead body of *Patroclus*: but in the end he proved too weake, and let his hold goe, which stirred much more laughter among the guests, and most of all to see in how ill part hee tooke it, as if he had beene wronged in the highest degree: likewise *Hermo* and *Zenothemis* sate together, as I before told you: *Zenothemis* above and the other next to him, and all viands were set betweene them in an equall proportion, which they parted peaceably: onely the fowle that was before *Hermo*, was the fatter, which I thinke was meere chance, and these they were to take away, either of them his owne: but then *Zenothemis*, (now, *Philo*, let mee intreat your diligent attention for wee draw neare to the best part of the pageant) *Zenothemis* I say, overskipping that which belonged to himselfe, would have taken that away which was set to *Hermo* (for as I told you, it was the better fed) and *Hermo* laid hands on it to keepe it, and would not suffer him to have any other than what was due to him: then there was an outcrie betweeene them, and they fell together by the eares, beating the birds about one anothers face, and either of them catching hold upon the others beard, call'd for help: *Hermo* for *Cleodemus*: and *Zenothemis* for *Alcidamus* and *Diphilus*: and all tooke parts, some with the one, and some with the other, onely *Io* excepted, who reserved himselfe indifferent betweene them: the rest all fought grappled together pell-mell: but *Zenothemis*, taking a bowle from off the table, that stood before *Aristænetus*, flung it at *Hermo*, but mist of his marke, and fell upon another, for it hit the bridegrome a cruell blow on the head, and brake his pate pittifully: then the women shriekt and thrust in betweene them, especially the mother of the young man, when shee saw the blood runne

§ *Who fighting on* Achilles *armour was slaine by* Hector, *and a bloody battle ensued betweene the* Grecians *and* Trojans *which should have his body.*

runne about her ſonnes eares: the bride alſo leapt off the ſeat where ſhe ſate. But *Alcidamus* all this while plaid the divell in taking *Zenothemis* part, and with his ſtaffe brake *Cleodemus* head, and gave *Hermo* a ſoare blow on the jawe bone, and wounded ſome of the ſervants that came to help them: yet for all that, the other ſide would not give it over ſo, but *Cleodemus* with the point of his finger, tare one of *Zenothemis* eies, and cloſing with him, bit of his noſe: and as *Diphilus* was comming to aid *Zenothemis*, *Hermo* flung him of his ſtoole to the ground with his head forwards: *Heſtiæus* the Grammarian caught a blow amongſt them too, for *Cleodemus*, I thinke, gave him a kicke in the mouth, miſtaking him for *Diphilus*: and there lay the poore fellow, as *Homer* ſaith, ſpewing up his blood, all was full of tumult and teares: the women howled out pittifully compaſſing *Chœrea*, but the moſt kept themſelves out of the ſhrape: for *Alcidamus* did more miſchiefe then all the reſt, laying about him on every ſide, and ſtriking hee car'd not who, and many more I am ſure had fallen if his ſtaffe had held: but I ſtanding up againſt the wall, durſt not for my life once come among them, for *Heſtiæus* had ſhewed mee a preſident, how dangerous it was to part ſuch a buſineſſe. A man would have thought hee had ſeene the *Lapithes* and the *Centaures* together by the eares: tables were overturned, blood runne downe, and bowles flung about: but at the laſt *Alcidamus* ſtrake out the light, and we were all in darkeneſſe, and farre worſe than wee were before: for another light could hardly be brought in amongſt us, ſo that many miſchiefes were done in the darke. In the end when a light came in, though it were long firſt, *Alcidamus* was found lifting at a wenches cloathes, and would have raviſh'd her in the darke whether ſhee would or no: *Dionyſodorus* alſo was taken in the manner with another tricke: for riſing up from the place where hee ſate, a ſilver bowle fell out of his boſome: but hee excuſed the matter and ſaid, that *Io* tooke it up in the tumult, and gave it him to keepe leſt it ſhould be loſt: and

At the wedding of Pirithous and Hippodamia, Ovid. Met. Which gives the title to the Dialogue.

to, to save his honestie, affirmed it to be so: Thus was the feast broken up in teares: and some againe laught as fast at *Alcidamus*, *Diony sodorus*, and *so*: the wounded men were faine to be carried out of the roome, in ill case, especially old *Zenotbemis*, who tooke grievously the losse of his eyes and his nose, and cryed out that hee was almost dead with paine: then *Hermes* thought his owne case were bad enough for two of his eyes were striken out, yet could not chuse but upbraid him, saying, remember now *Zenotbemis*, that henceforth you never hold paine to be a thing indifferent. The bridegroome after *Dionisius* had laid a plaister to his wound, was led into the house, and when they had bound up his head close with linnen clothes, they put him into the couch which came from the bride and carried him away: a woefull wedding day poore wretch to him. Others, *Dionisius* lookt into us as well as hee could, and when they were faine asleepe, the rest were had home, most of them spewing all the way they went: but *Alcidamus* carried there still, for all his house were not able to get him out of doores: when hee had once cast himselfe overthwart the bed and so fell asleepe: this was the end of our feast, hoest *Phile*, whereunto the magicke verses may be well applyed.

Fortune varies every way,
And God who that effects
We thinke not of, and make us faile
Of what we do expect.

for Ile be sworne, I little thought of such a businesse as this, but I have got this for my learning, that it is no safe course for quiet men to feast with Philosophers.

Marshall

FINIS.

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